

P 3-6 J.W.

THE
VISIONS
AND
PROPHECIES
OF
DANIEL

EXPLAINED

According to the

*of Luke
the noble of Joseph*
Measure of the Gift of Christ.

By one who wisheth well to his Interest in the
World, and believeth for a more manifest and
glorious appearance of his Kingdom therein;
according to the many Prophecies on record to
that purpose.

*And unto one he gave five Talents, and to another two, and to
another one, Matth. 25. And said unto them, occupy till I
come. Luke 19. 13. And cast the unprofitable Servant into
utter darkness. Matth. 25. 30.*

L O N D O N :

Printed for George Coniers, at the Ring in
Little-Brittain. 1706.

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RED CROSS STREET
LONDON.

T H E
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BEING by Divine Providence led into the Study of the Revelation, and having made some Progress therein, I found myself under a necessity of studying the Visions of Daniel also: And that because, First, As the Fourth and Fifth Kingdoms (the Roman and the Christian) are described in the Revelation; So are they both described in Daniel also; as I hope the Reader shall find proved by substantial Arguments. Secondly, Because from each one of these two Portions of Scripture, great light may be borrowed for the understanding of each other of them. And therefore it is both meet and necessary, that he who goeth about the Exposition of the one, should labour to understand the other also: For I am very confident, that he who goeth about the Exposition of the Revelation, without a due and special respect to the Visions of Daniel; or the Exposition of the Visions of Daniel, without the like regard unto the Revelation, shall in many weighty things come short of his Purpose. At first, and a long time
A 2

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after, I laboured only in the study of the *Visions* of the Second and Seventh Chapters. First, Because I found the *Visions* in them (as to the Fourth and Fifth Kingdoms) with all readiness, offering their Light, Help, and Assistance for the understanding of the *Visions* of the same Kingdoms in the Revelations. Secondly, Because I thought it both meet and necessary to vindicate Daniel's *Visions* of the Fourth and Fifth Kingdoms, from the Force and Violence they have sustained (if ever any portion of Scripture did so) by many Expositors, and the false Applications made of them; not only to the prejudice of the Truth it self, but also to the stumbling the Jews; whose Objections raised out of these *Visions* of Daniel, about the coming of Christ, can never be answered to any purpose, without a right apprehension of the Fourth and Fifth Kingdoms. For if the Fourth Kingdom be the Roman (as we have proved) and as was generally believed of old, and as is now again believed and acknowledged by many, and as cannot be denied, without offering unaccountable violence unto the Prophecy: And if the Fifth Kingdom, as described in the *Visions* of Daniel, holds forth only that state of the Kingdom of Christ, which was set up at his Ascension, and not such a state of it as takes not place before, but after that the Fourth Kingdom is removed; then it is impossible to answer the Objections of the Jews, raised out of these *Visions* of Daniel: For the

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Learned Jews know that the Roman Kingdom continued long in the World in all its Pomp, Power and Glory, after the coming and sufferings of Christ; yea, after the setting up of the Gospel-State; and if the Jews did rightly understand the Roman Kingdom in all the several States thereof, Pagan, Christian, Antichristian, they might warrantably tell us, that it continueth to this day in the World. And therefore he who is able to answer what the Jews object here, without acknowledging such a future State of the Kingdom of Christ, as we plead for, to be intended by Daniel, hath an ability which some of his Brethren cannot attain unto. And this Dr. Willet was sensible of; for not being able to endure the mention of a future State of that Kingdom, as intended by Daniel; and thereupon perceiving the impossibility of answering the Arguments of the Jews, if he allowed the Fourth Kingdom to be the Roman, he, without more ado, casts out the Roman from all concernment in the Visions of Daniel, substituting the Grecian, as continued in the Successors of Alexander the Great, in the room thereof; thinking that by such a Method he could remove all difficulties. See him upon Dan. 2. Quest. 57. where he hath these Words; This Argument therefore of the Rabbins is invincible against their Opinion, who make the Roman Monarchy this Fourth Kingdom. And so he goeth about to remove the difficulty, as above-

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said. But how the Doctor hath sped in this uncouth and strange attempt, may be seen in the following Exposition; wherein it is made apparent, that he hath not mended the matter at all, but labouring to avoid one Rock, hath cast himself upon another, and into inextricable difficulties; while he maketh the Fourth Kingdom to be nothing else but a part of the Grecian, continued in the Successors of Alexander. For, First, let it be supposed that the Fourth Kingdom is the Grecian so continued, as the Doctor and others would have it; but as never can be proved: And again, let it be supposed (as that which is true in it self; and acknowledged of all intelligent in these things) that the Kingdom of Christ, in its first and purely spiritual state, is set up in the days of the Fourth Kingdom, according to Dan. 2. 44. Then, I say, that upon these Suppositions there followeth an evident and inextricable difficulty: For, First, It is known that the Grecian Kingdom, as having the Supreme Dominion, and in all the parts and successions thereof was gone off from the Stage of the World, not only long before the setting up of the Spiritual Kingdom of Christ, but also long before his coming in the flesh. And therefore it is pretty pleasant to see how Doctor Willet is put to his shifts here; and when he hath done his utmost, and wiredrawn the Line of the Lagidæ in Egypt, (the Branch of the longer continuance) unto the utmost possible length, he is not able to
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bring one of that Off-spring so far, as to the Birth of Christ, much less so far as to the time of setting up his Spiritual Kingdom in the world, which was not till after his Ascension; although if he had been able so to do, that would have been nothing to the purpose in hand, unless he could have proved, that the Supreme Dominion continued with the Grecians all that time, which he knew right well was far otherwise. But the Reader may find these things fully handled in the Questions raised upon the words themselves, and in our application of them. (2.) It is also known, that the Roman Kingdom, as having the Supreme Dominion, was up in the world, and in the height of Power, State, Pomp and Glory, not only long before the setting up of the Spiritual Kingdom of Christ, but also long before his coming in the Flesh. And therefore its impossible for any man to maintain his ground, who shall assert that the Fourth Kingdom is the Grecian continued in the Successors of Alexander, and then at the same time assert, as he must, that the Spiritual Kingdom of Christ was set up in the days of the same Fourth Kingdom. And thus we see the Rocks some have run themselves upon, out of an averseness to the Fifth Kingdom. For let the Fourth Kingdom be the Roman, as in truth it is; and let the Fifth be that State of the Kingdom of Christ, which never yet hath been, but is hereafter to be set up in the world, as indeed it is, and must be; and

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So there shall not any difficulty at all remain, either on the right hand, or on the left. But as I said before, such is the causeless prejudice some have entertained against the future state of the Kingdom of Christ, or Christian Kingdom, as that they choose rather to put themselves upon insuperable difficulties, than to proceed according to the plain and obvious design of Prophecies. For if it were not so, they would not give us the Grecian Kingdom a second time in the self-same Visions; first of the second, and then of the seventh Chapter: Nor would they thrust out the Roman Kingdom, unto which, by their own acknowledgment, all things, both of the Legs and Feet in the second Chapter, and of the Fourth Beast and little Horn in the seventh, do agree to an hair, and foyst in the successors of Alexander, unto which scarce any one thing of either can rationally be made to agree. Moreover, tho they will have us to believe, that by the Fourth Kingdom in the second and seventh Chapters, the Grecian Kingdom continued in the Successors of Alexander is held forth; yet when they come to a particular application, they confine all to a part only of the Northern Branch of that Kingdom; for they take little or no notice of the Southern Branch; and in the Northern, or Kingdom of the Seleucidæ, they proceed no farther than Antiochus Epiphanes, who was but the Eighth King; tho in all there were one and twenty of that Line. Now I desire
that



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that any thinking, intelligent person would tell us, whether it be rational to suppose that all of the Legs and Feet of the Images, in the second Chapter, and all of the Fourth Beast and little Horn in the seventh, are intended to represent only eight Kings of the Kingdom of the Seleucidæ in Syria. And whereas Antiochus Epiphanes is principally in the Eyes of these worthy Men in all their Applications of both Visions, have we not a sufficient mention of him, an Account in Chap. 8. ver. 9 ——— 14. and verses 23 ——— 27. and that on purpose to inform the Jewish Church concerning him. And if we may believe the same Men, he must run also through most of the Eleventh, and all the Twelfth Chapters; and therefore what need is there to force in the Grecian Kingdom a second time in these Visions, meerly for his sake? Shall more be said in the Visions of Daniel concerning Antiochus Epiphanes, than concerning all the Kingdoms besides in them described? But for further satisfaction in all these things, I refer the Judicious Reader to the following Exposition. I shall add a few things concerning these two Chapters, and the Visions in them, and so draw towards the close of this Epistle.

1. The large Description given of the first Four Kingdoms, is on set-purpose for the sake of the Fifth, to introduce and set forth the same,

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same; as that Kingdom which is to appear the last upon the great Stage of the lower World; having destroyed, and for ever removed the precedent Four, and is to continue to the end of all time. And therefore he who shall go about to deny, that the Fifth of these Kingdoms holds forth the State of the Kingdom of Christ, absolutely distinct from that State thereof which is purely Spiritual, and hath now for many Ages and Generations been in the world, and as a State hereafter to appear on the Face of the Earth, may as well deny all the first Four. For I am perswaded, that if it had not been for the Fifth, (and in the sense whereof we speak, and for which we justly plead) we should never have heard one word of the other Four, as we hear of them in these Visions of Daniel: Read and consider, Dan. 2. 28, 29, 45.

2. If we consider the first Four, in, or among themselves, and as represented in these Visions, I am very confident, that the principal design of the first Three is to lead us unto the Fourth, and the Account thereof: as may appear by considering, (1.) That as for the Babylonian and Persian Kingdoms, and the respect the Prophecies of them have unto the Sufferings or Liberties of the People of God, we have a large and manifold account of them in other places of the Old Testament, as in the Kings, Chronicles, Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel and others;

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others; whereas we have not one word, that I know of, in all the Old Testament, concerning the Roman Kingdom, before we come to Daniel.

(2.) As for the Grecian Kingdom, and the persecution of the Jews by it, we have a full and large Account in the Eighth Chapter of Daniel, and so full and clear, as that we need no more; and I am perswaded that it will be in vain to seek any more to that purpose in any of all the Visions of this Prophet, whatever some have thought, or do yet think. (3.) Therefore the Description given of the Babylonian, Persian, and Grecian Kingdoms, in the second and seventh Chapters, is but short in comparison, whether we look at the Visions themselves, or at the Interpretations given of them. (4.) Let it be considered that the Roman Kingdom was to be the most dreadful and terrible, the most grievous and hurtful to the Church, both of Jews and Gentiles, and of the longest continuance of all the Four great Kingdoms; yea, whether any one, or all of the other three can compare with it in these respects. And therefore to deny the Fourth Kingdom to be the Roman, and to give us but a part of the Kingdom of the Seleucidæ in the North, in the room thereof, is against all Reason, as will appear in the following Exposition.

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3. In the Representation made of these Five Kingdoms in the seventh Chapter, all things are laid out more fully and plainly, than in the Representation given in the second Chapter; they are so especially so far as concerneth the Fourth and Fifth Kingdoms: For we have in the seventh Chapter a more explicate Revelation of Antichrist in his Rise, Horns, Blasphemy, Persecution, final Ruin and Destruction, than in the second Chapter: And for the Fifth, or Christian Kingdom, as hereafter to be set up in the World, all things are so plain, open and manifest in the seventh Chapter, as that it is a wonder that he who runneth, readeth it not. And I suppose that the Reasons may be, (1.) Because the Vision in the second Chapter was given originally to Nebuchadnezzar, a Pagan King, and afterward expounded to him by Daniel; but what we have in the seventh Chapter was first given to Daniel himself; and after many thoughts of Heart he had about the matter, the Lord explains the whole more fully to him, than before he had done unto the King of Babylon, who was but a Stranger to the Church of God. (2.) We may suppose, that the proud Pagan King of Babylon could not have born to hear it said, that the People of the Saints of the most High God (the God of Israel) should at length take and possess the Kingdom, and so have the Supreme Dominion upon Earth; considering
how

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how he hated that People, and their God also, and had them at that time his Prisoners and Captives : Therefore God saw not meet to give him such an explicate Revelation of that Kingdom, as otherwise he might have done, but tells him of it as of a Stone breaking the Image, becoming a Mountain, and filling the whole Earth. And tho the thing be told him, yet it still must remain a Mystery to him. But in the seventh Chapter all is otherwise, because the Revelation is made unto the People of God themselves, who could, and did accept it with all-acceptation, considering their own Interest therein, and the Honour put upon them thereby, before all the World. However the matter be, we are sure of this, that when both are laid together, and compared, they are found wonderfully serviceable in illustrating each other, and in facilitating the Exposition of both the one, and the other.

4. *The Change of the Roman Empire from the Pagan to the Christian State thereof, is not at all shadowed forth in Daniel's Visions of the second and seventh Chapters : We know the Great Roman Empire (from the first to the last thereof) consists of three Famous States or Periods (Pagan, Christian, Antichristian) expressed in the Revelations, 17. 8. under the Notion of a Beast, That was, that is not, and yet is ; but neither in the second, or seventh Chapters*

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Chapters have we any intimation of the second of these States; and that because it would not have suited the design in the Prophecies of these two Chapters, to have given an account thereof. Nor could it well have any proper places in these Visions, but must have confounded the Frame of them, as here given. See Dr. Beverley on Daniel, Pag. 28. But this Want is fully made up elsewhere, and abundantly recompensed in the Revelations. For in Chap. 6. ver. 12---17. we have the Pagan State passed away, and by consequence the Christian State brought on, as appears Chap. 8. ver. 1—— And Chap. 12. 5---11. we have the passing away of the Pagan State, and the coming on of the Christian: And in ver. 12—16. we have the Christian State brought on and erected. See our Exposition of those and other places of the same Prophecy.

5. These Visions of the second and seventh Chapters of Daniel, so far as concerneth the Fourth and Fifth Kingdoms, compared with the Visions of the same Kingdoms in the Revelation, do greatly illustrate one another, and so help abundantly to promote the genuine and true Exposition of them both, as will appear to him who shall deliberately and judiciously read our Expositions in both places, and shall compare Dan. 2. 33, 40, 41, 42, 43. Chap. 7. 8, 19, 20, 21, 23, 24, 25. with Rev. Chap. 12. 3, 4. Chap. 13. 1—8. Chap. 17. 3, 7, 8—17. And Dan. 2. 34,

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2. 34, 35, 44, 45. Chap. 7. 9, 10, 11, 26.
with Rev. Chapters 15, 16. Chap. 19. 11--
21. and Dan. 2. 35, 44 Chap. 7. 13, 14,
18, 22, 27. with Rev. Chap. 11. 15. Chap.
2. 1, 2, 3, 4.

6. *From what hath been said, it will appear, that he who studieth the Revelations should be well acquainted with these two Chapters of Daniel, even as he who studieth these Chapters of Daniel should be acquainted with the Revelations; and the more advisable way is to begin with Daniel, or at the least to study both jointly, so far as both agree. For there are some things more fully laid open in Daniel, but more briefly in the Revelations; and some things again more copiously handled in the Revelations, but more succinctly in Daniel. A Famous Instance of the former we have in the Prophecies of the Christian Kingdom; of the latter in the Prophecies of the Antichristian. The like may be said concerning the Prophecies of the Judgments of God upon the Antichristian State, which in the Revelations are very large, and contained in the seven Vials, and the explicatory Vision of the 17, 18, 19. Chapters, depending upon the seventh of them: But in these Visions of Daniel, more briefly, and yet very clearly, as may be seen in the following Explication.*

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7. Tho I have in these two Chapters asserted, proved, and against all material Exceptions to the contrary vindicated, that the Fifth Kingdom in them holds forth such a state of the Kingdom of Christ and his Saints as never yet was, but is hereafter to be set up in the world; yet have I not given in the following Exposition a full and large description or delineation thereof: And therefore Reader, if thou art desirous, and willing to know what kind or sort of Kingdom I plead for, thou mayest receive some satisfaction to thy desires in my Exposition of the 20 Chapter of the Revelations, if ever Providence shall bring it to thy Hands: For therein I have shewed both negatively and affirmatively what manner of Kingdom I intend, and plead for, together with the Proofs and Vindications of all the Particulars.

8. In the description there given of the Kingdom of Christ, it will appear to all, that I admit not, I allow not, I plead not for any of those uncouth and strange Fancies which some have mixed with, and wherewith they have corrupted the Doctrine thereof; and that I lay no Foundation for any of those unwarrantable, dangerous, turbulent and pernicious applications, which some out of their own ignorance and rashness have sometimes made of these and the like Prophecies, to the prejudice of the Truth, to the stumbling of the weak, to the filling of the minds of very many with such prejudices against the
future

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future State of the Kingdom of Christ, as that they can hardly endure the bare naming of it. And I am perswaded, that hereby it hath come to pass, that so many Expositors have been turned aside from the true and genuine sense of some of these Visions, chusing rather to make any application of them, (if to themselves it appeared any way likely) than to admit a future state of the Kingdom of Christ; the admission whereof they thought to be so dangerous and absurd. But alas, what evil is in the future state of the Kingdom of our Lord Jesus Christ, that it should be thus dealt withal, that it should find such bad entertainment among Men, yea, among many of the Friends of Christ? For I am well assured, that the admission of it, in the true and proper sense thereof, is so far from being dangerous, as that on the contrary, it is both safe, and very profitable to all sorts of people; yea, to the Kings, Princes, and great Men of the Earth, who have been commonly the most moved and troubled at the thoughts of the coming of the Kingdom of our Lord Jesus. For the right understanding of these Visions of Daniel, and of other Prophecies of that kind, hath a great tendency to keep all good people in all due, quiet and peaceable subjection unto such as the Lord is pleased to set over them. And therefore we may take up a Lamentation over the dreadful Temptations, Snares, Troubles and Sorrows some have run both themselves and others into, from their
a *ignorance*

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ignorance of these Visions of Daniel. Reader, I could prove what I say, but I forbear; and shall only add, That if any be otherwise minded, or have at any time otherwise practised, under a pretence of advancing the Kingdom of Christ, or Fifth Monarchy, I dare be bold to affirm, that their so thinking or doing hath proceeded from gross Ignorance of these and all other Visions and Prophecies to the same purpose. And therefore let all who fear God be quiet, keep their Places, and wait patiently until the Lord come and sit in Judgment upon the Fourth, or Roman Kingdom, to consume and destroy it unto the end, to give the Beast unto the burning Flame, and then to give the Kingdom to Christ and his Saints; as in Dan. 7. ver. 9, 10, 11, 13, 14, 18, 22, 26, 27. And sure I am, that there will be no need of Plottings, Insurrections, Rebellions, or any such unrighteous, and unsanctified methods, to bring to pass, and set on foot that blessed and glorious Kingdom of Righteousness, which we plead for; no, no, away with these for ever, our Lord needeth them not, nor doeth he approve of them, yea, he hath often testify'd against them. So much shall suffice to be said here concerning the Visions of these two Chapters, and concerning the causes of my ingaging in the Exposition of them.

From these two Chapters I proceeded to the Eighth, and have passed through it by the help of God, and in my Explication of it have made
it

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*it appear, that it goeth no further than the Gre-
cian Kingdom ; and therefore, that the Ro-
man Kingdom hath no place in this Chapter,
tho some have laboured to bring it in among the
rest, as the Reader may see as he proceedeth.*

*Then at last I engaged in the search of the
tenth, eleventh and twelfth Chapters, where-
in is contained the last Prophecy of Daniel ; and
the occasion of my so doing was this : As I pas-
sed on through some Chapters of the Revelati-
ons (especially in the second part) I had often
occasion to mention Daniel's Numbers of Chap.
12. (finding them greatly subservient to what
I had in hand) but could not then conveniently
digress so far as the matter would have required,
so as fully to justifie my application I had made ;
I therefore found my self under a necessity of ta-
king some other course, whereby I might make it
appear, that the application I had made of these
Numbers, was just, right, and according to the
mind of God : And the way I was directed unto,
and to fix upon, was the study of the last Pro-
phesy of Daniel ; throughout which, by the help
of God, and according to the Portion of Insight
he was pleased to give, I have done and finished.
And tho I am far from pretending to any extra-
ordinary ability in such a mysterious portion of
Scripture, yet I hope that by the blessing of God
upon my poor Labours, some additional Mites
are cast into the Treasury of Expositions upon
those three last Chapters of Daniel : However*

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I hope I have attained my end, so far as to justify my application of his Numbers; a thing, I judge, very needful, considering that such an application it is, as never any to my knowledge hath made before me. And thus the Reader hath the occasions of my engaging in the study of the Prophecies of Daniel. As for the Exposition I have given, I may say (and I hope in the fear of God) that I have not followed my own private Fancy, neither have I laid down any thing, as to the substance of these Prophecies, but upon good and warrantable Grounds and Arguments taken out of the Visions and Prophecies themselves, compared with the Revelation, where the same things are handled in both places. And therefore, Courteous Reader, what I do here present thee with, take in good part, and in the most charitable sense, read it, and in the fear of God consider and pray over it; and so by the blessing of God thou mayest receive some light and insight into the Prophecies of Daniel; and be induced to look a little more narrowly into them, and other such like Visions and Prophecies for the time to come, than it may be thou hast hitherto done: And if these few Mites of Exposition find kind, favourable, and Christian acceptance and entertainments with thee, I hope thou mayest in a little time be accommodated with more of the like nature to them, if the Lord please, for by his help and blessing I have passed through the Book of the
Revelation

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Revelation of Jesus Christ, and have finished the Exposition thereof for substance. There are indeed some smaller Matters, that need to be corrected, mended and compleated; which they shall be, if God give Life, Health, Strength, and opportunity to transcribe the whole; but if otherwise, they must be left as they are, to the favourable, or unfavourable construction of those into whose Hands by Divine Providence they may fall. And now upon the whole I may truly say, That in my Studies, Labours, great Cost and Charges (my low Circumstances considered) upon both Daniel and the Revelations, I had a further design than barely my own private information; and I believe that so had the Lord also; as hath in part appeared already, and may further yet appear in God's time. And therefore it is most meet, that others have the advantage of them, as well as my self, if there be any advantage in them, and if God by his Providence shall please to make way for the publication of them; or at least for their passing from hand to hand, (among such as fear his Name, and love his Word) in a private way; I say, in a private way; for when I consider my own obscure and low Circumstances, the present state of things in the World, together with the chargeableness of Printing, I have but little hopes (if any at all) that these poor Labours of mine shall be made publick in my days; what they may be after my departure, the Lord alone is
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he who knoweth, with whom I shall leave the disposal of all things that concern me, or any thing of mine; and therefore the forementioned Papers to be disposed according to his own Sovereign Will and Pleasure. This is all at present from him, who desires to be the Reader's in the Lord, in any Service whereof he is capable, and unto which he may be called.

T H E

T H E
Visions and Prophecies
O F T H E
Second, Seventh and Eighth Chapters
O F
D A N I E L
Briefly and Clearly
E X P L A I N E D.

Dan. 2. 21. *And he changeth the Times, and the Seasons: He removeth Kings, and setteth up Kings: He giveth Wisdom unto the wise, and knowledge to them that know understanding. Ver. 28. But there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar, what shall be in the latter days.*

Dan. 7. 16. *I came near unto one of them that stood by, and asked him the truth of all this; so he told me the interpretation of the things.*

• Dan. 8. 19. *And he said, Behold, I will make thee know what shall be in the last end of Indignation; for at the time appointed the end shall be.*

L O N D O N: Printed in the Year 1700.

1901 and 1902

Second Session of the Legislature

D. A. E. L.

1901 and 1902

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A N
E X P O S I T I O N
O F

Nebuchadnezzar's D R E A M,

Daniel II. 31----45.

I. **H**ERE we have a Vision ; the Scope whereof is, to give the People of God a Prophetical History of five great and mighty Kingdoms, which were to stand up successively in the World ; beginning at the Time when the Church came under the Power and Dominion of the *Babylonians*, and so passing on to the end of all Time. (1.) That we have in this Vision five Kingdoms, is apparent at the first sight, and needeth no proof. (2.) That the first of these Kingdoms (as such) began with the Coming of the Church under the Power of the *Babylonians*, appeareth thus: All these Kingdoms, as to their Beginning and Endings (as such) are to be accounted according as the Church of God cometh under, or from under any one, or all of them ; as is most excellently proved by the Learned Mr. *Stevens* in his New Key ; and therefore, so are we to date the first of them as to its Beginning or Entrance. (3.) That they arise and follow one another successively with-

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out any *Interregnum*, appeareth from the due Order wherein they stand in the Vision, from the close Union of the first four in the Image of a Man, and from the Immediate coming on of the fifth, upon the removal of the fourth. (4.) That the History of the Kingdoms goeth to the End of all Time, will not be denied; for as all acknowledge, that the last is the Kingdom of Christ, in some sense or other; so they must acknowledge, that the same Kingdom of his endureth to the End of all Time, *Dan. 2. 44.*

2. The Vision wherein these Kingdoms are represented, doth evidently consist of two principal Parts, famously distinct from one another, and therefore pointing at a famous difference between some and others of them. For the first part of the Vision is of the Image of a Man, made up of so many several Metals; and therefore holdeth forth one sort of these Kingdoms; but the second is of a Stone cut out of the Mountain without hands, smiting the Image upon the Feet thereof, breaking it to pieces, and so becoming (having removed the former) a Mountain filling the whole Earth. And therefore it must hold forth a Kingdom in Nature, Essence, and Kind, distinct from all the former.

3. The design of the Image is to represent the Four great Kingdoms of the *Gentiles*, which were to arise one after another in the World, and to have Dominion over the People of God, from the Beginning of the *Babylonian*, to the Entrance of the *Christian* Kingdom. For, (1.) That we have four Kingdoms held forth by the Image, is evident by the distinct Metals and Parts thereof; and by the Explication given of the Parts and Metals. And therefore it is acknowledged of all, even of those who
will

will not acknowledge the fourth to be the *Roman*. (2.) I call them Four great Kingdoms of the *Gentiles*, for so they are. For the first three, and the first state of the fourth, were absolutely *Pagan*; and the Last state of the fourth is called *Gentile* by the Holy Ghost, *Revel. 4. 2*. And the time of all these Kingdoms is called the times of the *Gentiles*, *Luke 21. 24*. (3.) It is hitherto out of doubt, that the Church hath been under the power of these *Gentiles*, or *Gentile Kingdoms*, ever since they did at first come under the *Babylonian*; and that so they continued to this day.

4. These four Kingdoms are represented by the Image of a Man, made up of so many distinct Metals, to shew, (1.) That they all, as to their Original Nature and Properties, yea and Qualities, are human and earthly, in comparison of the blessed Kingdom of Christ, which is to follow. (2.) To signify, that all these Four Kingdoms should immediately, and without any *Interregnum*, follow upon one another; as all the Parts of a Man are closely joyned together in the Image. (3.) To shew, that in some Properties and Qualities they are different and inferior to one another, even as the several Metals are among themselves. (4.) It may be also to shew, that as these four great Kingdoms began at the fine Head of Gold; so they pass on, not only going down, but also growing worse and worse, baser and baser, until being degenerated into Feet of Iron and Clay, they pass for ever away in the going out of the Toes. Now who knows not this to be the plain case of the Kingdoms in the Image? For what a vile, base condition are they at length fallen into, in the last state of the *Roman Kingdom*? which is long ago become viler and baser than the Earth it self: For into this last and ~~and~~ *Pagan* State

State of the *Roman* Empire, is sunk down the Filth and Excrements of all the former States and Kingdoms; besides a world of all manner of Abominations, which were never found, no nor known, or thought of, in any of all the former States and Kingdoms. Is it not thus in the Papacy? This you will see hereafter.

5. The Golden Head of the Image represents the *Babylonian*: And this Kingdom is held forth by the Head of the Image, the first of the Four, even as the Head is the highest Part of the Man. (2.) By the Head of fine Gold, because of some common Adjuncts, or Qualities, wherein the *Babylonian* Kingdom did excel the other Three. And whereas *Daniel* saith to *Nebuchadnezzar*, (*Tbou art that Head of Gold*;) though it point at himself as the first King of that Kingdom, nevertheless it respects his Lineal Successors, as himself, *Jerem.* 27. 7. *Isai.* 23. 15. according to the days of one King: though three in all. This Head of Gold is the same with the Lion, *Chap.* 7. 4.

The Breast and Arms of Silver represent the *Mede-Persian* Kingdom. (1.) Represented by Breast and Arms, because the Second in order; as the Breast and Arms in a Man are the next Parts to the Head. (2.) As the Breast may be supposed to hold forth the Union of both Peoples into one Kingdom; so the Arms hold forth the two first Kings, according to *Ch.* 8. 3. (3.) Compared to Silver, (as I suppose) because, in some things it was less noble and glorious than the *Babylonian*, though more noble than the other Kingdoms that came after: As *Verse* 39. *After thee shall arise another inferior to thee.* (4.) This is the same with the Kingdom represented by the second Beast like a Bear, *Chap.* 7. 3. and in the 8th. 3. by the Ram with two Horns.

(7.) The Belly and Thighs of Brass represent the *Grecian* Kingdom, which, is the Third in order : And (1.) The Belly holdeth forth the beginning and greatness of this Kingdom under *Alexander* the first King thereof. (2.) The two Thighs hold forth the two most famous branches of the *Grecian* Kingdom, as continued in the *South*, in the Line of the *Lagides*; and in the *North*, in the Line of the *Seleucides*. (3.) And this is that Kingdom represented by the third Beast like a *Leopard*, *Chap. 7. 4.* but by an *He-Goat*, *Chap. 8. 3.*

(8.) The Legs and Feet of the Image do not represent the *Grecian* Kingdom as continued in the Successors of *Alexander* the Great, as many would persuade us : and this we shall prove by these following Arguments, to full Satisfaction.

First Argument.

1. To affirm, that here is held forth the *Grecian* Kingdom in the Successors of *Alexander*, is contrary to the design and perfection of the Image : The purpose of the Image, is to give a Representation of the four great Kingdoms that were to set up in the World, from the Beginning of the *Babylonian*, to the Kingdom of Christ. All things in the Dream it self, and in the Interpretation thereof, prove this to be the design of the Image. So it is contrary to the Perfection of the Image ; for we see the Image is entire and compleat, according to all the Parts thereof, and according to all the Parts of a Man, from the Head to the very Toes, where it goeth quite out, and not before. Now, can we imagine, that an Image for the foresaid purpose is given, and yet that it should not pass over the Successors of *Alexander* ? What ! An Image to represent the great Monarchies of the World, and yet not pass the

Third of them ; not so much as touch the Fourth, the most considerable in it self, the most formidable to the World, and to the Church in special, of all other.

It is Objected, *That the design of the Image (and so of the other Visions) is only to give a Representation of those Kingdoms (Babylonian, Grecian, Persian) which were to be about the Confines of the Church of the Jews of old, and so hurtful and offensive to that People.* I Answer.

(1.) Here is nothing but a poor Evasion flowing from a prejudicate Opinion, a meer sorry shift, invented in the latter Ages, and that out of prejudice against the Kingdom of Christ. For what is alledged is true and applicable only so far, as the *Jews* were the only People of God ; for when the *Gentile* World became the Church of God, the great Monarchies of the World must, in all reason, respect them also. For they respect the Church of God, and the Church of God is one through all Ages of the World. (2.) What reason can be given, why there should be four great and several Visions of Kingdoms, so very long and large, for no other end or purpose, but to represent the Kingdoms that were to be during the time of the *Jewish* Church ? (3.) If the *Jewish* Church and State must be our Rule in Measuring the Extent of the Image, we must then of necessity pass beyond the Successors of *Alexander*, and bring in the *Roman* Kingdom ; for the *Grecian*, in the Successors of the Great *Alexander*, was pass'd away many years before the Birth of Christ, no less than about 60. So that indeed the *Jews* came under the *Roman* Dominion about 200 Years before the final Dissolution of their Kingdom.

dom. And therefore, where are we now with all our great and many Visions, representing so many great and mighty Kingdoms, only with a respect to the *Jewish* People, and yet falling short of them about 130 Years? (4.) If the design be to speak of those Kingdoms which were so formidable to the *Jews*, why should the Successors of *Alexander* be the last of them, and the *Roman* Kingdom left out? For (as was said before) the *Roman* Kingdom entered, not only as a Free State, (which would be sufficient to our purpose) but also as under a single person in *Julius Cæsar*, while the *Jewish* State and Kingdom continued. And for the *Roman* Kingdom being formidable to the *Jewish* Nation, we may truly say, That in that respect it hath exceeded, not only the Successors of *Alexander*, but also all the former Kingdoms. (5.) If the Kingdoms held forth by the Image must be regulated by the *Jewish* State, why was the Vision of it given to a Stranger, and revealed to him who was not so much as a Profelyte to the *Jewish* Religion, and not a word in all the Interpretation given of the Image, relating to the *Jews*, as such, either directly or indirectly?

Second Argument.

(2.) To affirm that this is the Kingdom in the Successors of *Alexander*, is contrary to the plain distinction of Metals used in the several parts of the Image, and by which the several Kingdoms are set forth; for as the Metals are every way distinct in all the Image, so must the several Kingdoms be, from the first to the last of them. For as the Golden Head signifieth the whole *Babylonish* Kingdom, the Silver the *Persian*, so the Brazen Belly and Thighs the whole *Grecian* Kingdom, including the *Seleucide*

and other Successors. For these do but make up the fulness and integrity of the *Grecian Kingdom*, as much as the Successors of *Nebucadnezzar* make up the Integrity of the *Babylonian*; and so of the Successors of *Cyrus*. So in *Dan. 8.* the whole *Grecian Kingdom*, in all the Successions thereof, is expressed by one rough Goat. And therefore these Legs and Feet of Iron make up a Kingdom every way distinct from all the former. And that must be the *Roman*, and not the Successors of *Alexander*; which make but a part of the Kingdom of the *Grecian People*. For these Kingdoms go not so much by the distinction of Kings, as of People. And therefore it is said, *Dan. 2. 44. The Kingdom shall not be left to other people*; intimating, that the Kingdom passeth from People to People, and so cometh to the Saints of the Most High at the last.

Third Argument.

(3.) To say, that the Legs and Feet are the Kingdom in the Successors of *Alexander*, is contrary to the express distinction observed in giving the Exposition of the Dream; for therein the distinction is every way as express, as in any of the former; and that with great Advantage. *Thou art that Head of Gold*, and after thee shall arise another Kingdom inferior ———. Here the distinction is equally maintained in all the four Kingdoms; so that in truth, there is no more reason to say, that this is the Kingdom in the Successors of *Alexander*, than to say, that the *Persian Kingdom* is the Continuation of the *Babylonian*, or the *Grecian* the Continuation of the *Persian*. And thus it is in all the other Visions. And therefore, I require a reason, why this rule of distinction must not be maintained in one part of the Image, as well as in another part thereof?

Fourth

Fourth Argument.

(4.) To affirm that the Legs and Feet are the Kingdom in the Successors of *Alexander*, is contrary to the great strength of the Iron, in Comparison of the former Metals; for we see, the Legs are said to be of Iron, in comparison of the parts and Kingdoms going before, which were of weaker Metals; and therefore held forth weaker Kingdoms. But it is known, that the Successors of *Alexander* were so far from having the strength of the Iron, that they had not the strength of *Alexander* himself, *Chap. 8. 2, 20, 21.* And because this cannot be denied by those who plead for the Successors of *Alexander*, therefore they frame Objections here, and in *Chap. 7.*

Here they say, *That this Kingdom is represented by Iron only in relation to the Jews, unto whom it was more terrible than the former Kingdoms.* I Answer, *Mr. Parker hath removed this Objection by these undeniable Arguments.*

(1.) As the first two Kingdoms were represented by unequal Metals (the first of Gold, the second of Silver) to note an absolute Superiority of the one unto the other, *Dan. 2. 39.* so by proportion of the Two following (of Brass and Iron) to note an absolute Imparity in point of strength, between the latter and the former. Wherefore the Iron Kingdom must be absolutely and in it self stronger than the Brazen, and not only in respect of any particular Imployment or Exercise of its Virtue against the *Jews* or any else. (2.) The Iron Kingdom is expressly said to be of Iron, because it bruised all the former Kingdoms, and not because more terrible to the *Jews*; and therefore it is

is the same with the Fourth Beast with Iron Teeth, Chap. 7. so represented, because it Devoured the whole Earth, and not the *Jews* only. (3.) Because *Nebuchadnezzar* and some others were more terrible to the *Jews*, than the Successors of *Alexander*. And therefore there is no reason, why in this respect the Fourth Kingdom should be represented by Iron, in Comparison of the former Kingdoms, as stronger and more formidable than they. (4.) I add, if we must go by this terribleness to the Church of God (whether of *Jews* or of *Gentiles*) the *Roman* Kingdom must have a place in this Image, and that in reason, above any of all the former: for in that respect it hath exceeded all of them; of which more afterwards.

Fifth Argument.

(5.) To say, that the Legs and Feet of the Image hold forth the Successors of *Alexander*, is contrary to its continuance until the God of Heaven set up that Kingdom never to be Destroyed. Now thus it is with the Image, Verse 44: In the days of those Kings, signified by the parts of the Image. This holds forth, First, in general, that the God of Heaven will set up a Kingdom at some time or other, before the times allotted unto the Four great Monarchies be ended. Secondly, but more especially it must be in the last of them; for in the days of each one it cannot be; and to say, in the days of any of the former, is a most absurd Imagination. But now the Kingdom in the Successors of *Alexander* did not continue until God set up the forementioned Kingdom, as may appear thus; (1.) That the Kingdom of Christ in some sence or other is here intended, is confessed on all hands; and we heard before, that it was to be set up in the days of those Kings.

Kings. (2.) If we go to the very beginnings of the setting up of this Kingdom, carrying it as high as is possible, it must not be before the Ascension of Christ: for it is a Kingdom founded in his Resurrection, and began to be set up after his Ascension: see *Psal.* 110. 1—4. *Psal.* 45. 1—*Rev.*

61. 2. (3.) The Kingdom in the Successors of *Alexander* was past and gone to all intents and purposes (as such) before this time, and that many years. And therefore, it neither did nor could continue until the God of Heaven set up the Kingdom never to be destroyed; to wit, the Kingdom of Christ, at least in the beginnings of it. And they who plead for the successors of *Alexander*, do know and acknowledg, that the *Romans* had the Kingdom when this we speak of began to be set up. And surely we must not have two Kingdoms at once; and therefore a man would think, that Controversie should be for ever at an end. But we find it far otherwise, and therefore *Dr. Willet* will make a poor shift rather than yield; and his words are thus. "*Dan.* 2. *Qu.* 59. Therefore the times of these
 " Kings must be referred unto the last Kings of the
 " fourth Kingdom, which consisted of *Syria* and
 " *Egypt*, as the two Legs thereof. And so *Hugo*
 " very well Expoundeth, *In diebus unius ex illis*;
 " In the days of these Kings, that is, in one of
 " them, and in the end of them, as the word is
 " used, *Ezek.* 7. 12. *The time is come*, that is the
 " end. To the same purpose *Glos. Ordinar.* *His reg-*
 " *nis precurrentibus*, these Kingdoms going before,
 " as being forerunners, the Kingdom of Christ
 " was both prophesied of and came. And then (when
 " he knows not well where to fix the special time of
 " setting up this Kingdom) he rather consents to
 " them, who understand this time to be the end of
 " "*Ptolomy's*

“ *Ptolomy’s* house and race ; for until *Herod*, the
 “ house of *Ptolomy* continued. Thus we have his
 own words. To which I Answer, Let any Impar-
 tial person judge, whether or no the good man was
 put to a most miserable shift, to evade the plain
 evidence of this Text ; for besides many absurdities
 and mistakes, he forceth the *Grecian* Kingdom to
 continue until the end of *Ptolomy’s* Race ; and
 therefore until the *Roman* have been for many years
 the great and formidable Kingdom of the World : and
 so it cometh to this, That though we know that
 the God of Heaven set up this Kingdom in the
 very beginnings of it, not only after the *Romans*
 had the Kingdom, but also when their Kingdom
 was in great power and state in the World ; yet
 we must also believe, that it was set up in the days
 of the *Grecian* Kingdom, (for such is that of the
 Successors of *Alexander*.) And no other reason for
 this, but a pretence that some one or other of the
 Posterity of *Ptolomy* was at that time found alive.
 As if one should say ; such a thing was done in the
 Reign of such a King, because done while the
 most remote person of all his Race was yet alive.
 And by the like reason I doubt not, but upon nar-
 row search we might find this Kingdom set up in
 the days of the former Kings also : for who can
 say, that the whole race of the *Babylonians* and *Per-*
sians were worn out of the World before the Ascen-
 sion of *Christ* ? But a thinking man, not forestalled
 with prejudice, will give the Text a second reading,
 as they do with Bills in Parliament. For to bring
 it to what the Doctor fixeth upon, the Words in
 the Original are falsly Translated, and no better
 Expounded. But I am sure , such a poor shift
 giveth a great Argument against the Successors of
Alexander, as being intended by the Legs and Feet
 of the Image.

Sixth Argument.

6. To affirm that the Legs and Feet of the Image, hold forth the Successors of *Alexander*, is contrary to its Continuance until being smitten upon the Feet, it is all broken to pieces and becomes nothing, but as the Chaff before the Wind. One would think, that this Argument could not be evaded by any Evasion whatever; and that the Image could not possibly continue so long, if it went no further than the Successors of *Alexander*. And yet so will some have it to be; and therefore we must clear this Matter a little. (1.) It is a thing beyond all doubt, that the Image doth continue until it be smitten by the Stone cut out of the Mountain without hands. (2.) That the Stone cut out of the Mountain is the Kingdom of Christ, is also acknowledged. (3.) It is also known and confessed, that the Kingdom in the Successors of *Alexander* was past and gone, long before the Appearance of this (place its Appearance as early as you please) Stone, so you will but allow it any Appearance. (4.) Therefore, how can that Kingdom in the Successors of *Alexander* be signified by the Iron Legs and Feet? Or how could the Stone cut out of the Mountain smite and destroy the Kingdom in the Successors of *Alexander*, seeing that Kingdom was gone long before, and the *Roman* set up in the Room thereof? Therefore, here we might expect the end of this Controversy; but it is not so; for a new Evasion is here also found out to secure the Kingdom pleaded for, and to shut out the *Roman*. Thus:

Although those Kingdoms were actually dissolved before the Coming of Christ in the Flesh; yet because the Kingdom of Christ is everlasting, and began not
with

with his Incarnation, those Kingdoms were destroyed by the Power of Christ's Eternal Kingdom. Dr. Willet, Dan. 2. Qu. 60.

I Answer. (1.) This is certainly a deplorable shift, and a plain Intimation of a tottering Cause. And here upon the Dr's own grant, we might ask this question: If these Kingdoms were indeed dissolved before the Coming of Christ, how could that Kingdom of Christ, set up after he came, be set up in the days of those Kings? As the Dr. had before endeavoured to prove.

(2.) Christ himself cannot be meant by the Stone cut out of the Mountain without hands; Because, (1.) I know no place in all the Bible favouring such a description of Christ, as that he should be called such a Stone, whether we consider his Divine or Human Nature, or his whole Person God-man. (2.) The reasons the Dr. and others give, why called a Stone cut out of the Mountain, are not at all satisfying, nor consonant to the Nature of the thing supposed. (3.) How can the Person of Christ be called a Stone, and then after he hath smitten the Image, become a Mountain filling the whole Earth? These things do not give a fit description of the Person of Christ. And if the Stone do not signify the Person of Christ himself, then his smiting and breaking the Image by himself, long before his coming in the flesh, cannot be the sense of the words. But you will say; Though it be not proper to say that the Person of Christ is first a Stone, and then a Stone becoming a Mountain filling the whole Earth, yet this may be said of his Kingdom. I answer: First, let it be either the one or the other, for it cannot be both his Person and his Kingdom; for these are for ever to be kept distinct. Secondly,
Grant

Grant it is his Kingdom, and I desire no more; for then according to your own Grant, it must be his New-Testament Kingdom. And if so, then the Kingdom in the successors of *Alexander*, was not by it broken, seeing that Kingdom was gone many years before the days of the New-Testament.

(3.) Suppose we grant (for discourse sake) that by the Stone is meant Christ himself; why is he said to break the *Grecian* Kingdom in the successors of *Alexander* by his eternal Kingdom, rather than all the other Kingdoms that were before? For is it not he that takes down and sets up Kingdoms and States in all Ages of the World? *Prov.* 8. 15, 16. Was it not he who smote the Head of Gold, the Breast and Arms of Silver, and so the Belly and Thighs of Brasses? And yet not one word of that. And therefore some peculiar smiting must be intended by this blow upon the Legs and Feet of the Image; And therefore, not the smiting intended by the Dr. and his Followers; which is no new thing.

(4.) No doubt by the Stone we are to understand the People of God, the People of the Kingdom of Christ, as we shall see more fully in the Explication of the Verse it self, where the Stone is mentioned. So then, If by the Stone is meant the People of the Saints of the most High, then the Image is not smitten on the Legs and Feet long before the Coming of Christ. For the Kingdom in the Successors of *Alexander* (pretended to be held forth by those Legs and Feet) was destroyed long before the Coming of Christ; but this Stone is cut out after his Coming.

(5.) Though the Kingdom in the successors of *Alexander* was destroyed by Christ (in the Dr's sense) long before he came in the Flesh, yet it did not then receive such a blow, as to make it self and all the other

other Kingdoms in the Image to become a meer nothing, for which no place was found any more ; as we see it is in this blow. And for this we may consider yet further: (1.) There was no more done in destroying the Kingdom in the Successors of *Alexander*, than in destroying the former Kingdoms; and yet concerning none of them (upon their destruction) is it said that the whole Image became as the Chaff before the Wind: There must be a peculiar reason of all this, which will not suffer the Legs and Feet of the Image to be the Kingdom in the Successors of *Alexander*. (2.) All the former Kingdoms (though formally destroyed) did materially continue after the Ruin of the Kingdom in the Successors of *Alexander*. For each after-Kingdom was raised out of, and stood upon the Ruins of the former. And therefore are all these four Kingdoms united in one Image of a Man, to be perfectly destroy'd in this last blow upon the Feet thereof. But when it comes to this last blow upon the Feet, all the Image is gone for ever. And if this one thing were considered, there might be, and there would be, an end of this Controversy. As for what some may perhaps say ; That then neither can the *Roman* Kingdom be intended by the Legs and Feet, for Christ is long since come, and the Saints long ago cut out by Conversion, and yet the *Roman* Kingdom standeth in the World. I answer, (1.) I fear that few do so narrowly mind the several and distinct periods of the *Roman* Kingdom as to make this Objection; for some tell us, that the *Roman* Kingdom is long since gone and past and therefore there is only an Image of it remaining. (2.) However this Objection shall be fully answered afterwards; when it shall appear, that there is no time past for the Ruin of the *Roman* Kingdom.

Seventh Argument.

(7.) That the Legs and Feet should hold forth the Kingdom in the Successors of *Alexander*, is contrary to its continuance (or contrary to the continuance of the Image) until about the time when the Kingdom cometh into the hands of that People, from whom it is not to pass to another People, *Dan.* 2. 44. Here consider, (1.) That the Saints are the People intended, as all acknowledg. (2.) We see the Kingdom is to come to their hands at some time or other, *Dan.* 7. 18, 22, 27. (3.) It cometh to them at or about the time when the Kingdom signified by the Legs and Feet is smitten, and all the Image broken to nothing. (4.) But we are sure it came not into their hands on the destruction of the Kingdom in the Successors of *Alexander*; nor many Years after. And therefore the Kingdom in the Successors of *Alexander* cannot be intended by the Legs and Feet of the Image: for that Kingdom continueth not until the Kingdom come into the Hands of the Saints.

But it will be said, *That the Kingdom that cometh to the Saints is a Spiritual Kingdom, and not a Temporal; and therefore is nothing to the purpose in hand.*

I Answer. (1.) Such as the other Kingdoms are, as to the general nature of them (*temporal, visible, civil*) so must this also be, for they are compared; and therefore this is not a spiritual Kingdom, as we call spiritual. It is true, it will be spiritual in comparison of the other Kingdoms; but that altereth not the general nature thereof. For it both may be and will be very spiritual and glorious;

rious, and yet a Civil, and an Outward and a Temporal Kingdom. (2.) This is such a Kingdom as passeth from people to people, unto such time as it cometh to the Saints: for it is said, the Kingdom shall not be left to other people. These words do openly proclaim, that it is such a Kingdom as had hitherto passed from people to people; but is now come to a stop in that respect. And to the same purpose, *Dan.* 7. 18, 22. But the spiritual Kingdom passeth not from one people to another; for no people had, or could have it, before the Saints, nor can any have it after them: for it cannot pass from hand to hand; that is contrary to the nature of a spiritual Kingdom. And therefore a spiritual Kingdom is not intended. (3.) The spiritual Kingdom of Christ and his Saints did not destroy the other Kingdoms in order to setting up it self, no nor after it was set up in the World. For the *Roman* Kingdom continued in all its power and glory three or four hundred Years after that the spiritual Kingdom of Christ was set up; yea it continued so, when the spiritual Kingdom was in its greatest power, vigour and glory. And Christ and his Apostles commanded subjection to the powers then in being; and though the *Roman* Kingdom was afterwards broken many ways, yet not by the spiritual Kingdom (though for Sins against it) but by the barbarous Nations. But the Kingdom here understood, breaks down all the other Kingdoms, in order to the setting up of it self; for first it breaks the Image to nothing, and then becomes a Mountain filling the whole earth: so *Chap.* 7. 26, 27. And therefore not a spiritual Kingdom is intended. And it is a wonder that any, after serious consideration, should imagine any such thing. (4.) And it is much more a wonder,

wonder, how a spiritual Kingdom, set up after the Ascension of Christ, should break a temporal Kingdom past and gone long before Christ came in the Flesh. And yet so it must be supposed, according to the sentiments of some about the Legs and Feet of the Image. See Dr. *Willet*, *Dan* 2. Qu. 6^a. Therefore a spiritual Kingdom cannot be intended by the Kingdom of the Stone becoming a Mountain filling the whole Earth. (5.) It is now many Ages and Generations since the breaking of the Kingdom in the Successors of *Alexander*, and yet to this day we see not the spiritual Kingdom filling the whole Earth. Alas, it is far otherwise; for we see the Earth filled with Paganism, Popery, Mahumetanism, and covered all over with all Ungodliness and Unrighteousness. But the Kingdom here intended, having broken the Image, becometh a Mountain filling the whole Earth: Compare *Dan*. 7. 26, 27. Therefore a spiritual Kingdom (in the sense pleaded for) cannot be intended; I say, in the sense pleaded for, nor as set up in the World at the time pleaded for.

I meet with a passage of Mr. *Durham* in his Fifth Lecture, *Rev. Chap.* 20. whereby he intimates, That the Kingdom here intended, and which the Saints were to have, is their Freedom under the *Maccabees*, in comparison of the former bondage under *Antiochus Epiphanes*. I Answer, (1.) Can that Freedom in any sense be called a Kingdom? (2.) Can it be called a Kingdom not left to other people? Or did that Freedom always continue? (3.) Did that Freedom break in pieces and consume all other Kingdoms, and so become a Kingdom standing for ever? (4.) Did that freedom so smite the Image, as that it became as the Chaff before the Wind, and so as no place was found for it in the

Earth? (5.) Did the people enjoying that Freedom, become a Mountain filling the Earth? It is lamentable to see, how far a prejudicate opinion may carry judicious persons from the true sense of a Text, and some passages of Scripture, if they make against their Hypothesis.

Eighth Argument.

(8.) To say, that the Legs and Feet of the Image hold forth the Kingdom in the Successors of *Alexander*, is contrary to the standing thereof upon its ten Toes, as upon the last part or parts thereof. We see beyond all doubt, that the Image doth thus stand upon its Feet and ten Toes; and therefore in the Kingdom signified by the Legs and Feet, there must be something found in the last standing thereof, answering to these ten Toes. But in the Kingdom in the Successors of *Alexander*, there can no such thing be found as will answer to these ten Toes, as to the last standing thereof. And therefore the Kingdom in the Successors of *Alexander* cannot be intended by the Legs and Feet of the Image.

But it is said, *The ten Toes are the Ten Kings Lineally (Successively) succeeding in the Seleucian Race in Syria:*

I Answer, That cannot be. For (1.) Common Reason tells us, that the Feet with all their Toes are at once and together (as in the humane body) and not by the way of Succession. And therefore, shall we go contrary to sense and reason and the Rule given us in the Image it self? (2.) The ten Toes growing out of the Feet into so many distinct parts, signify division, and not Succession; unless we must pervert the very nature of things.

(3.) If

(3.) If by the two Legs of the Image (as some will have it) the two Famous parts of the *Grecian* Kingdom in the Successors of *Alexander* be signified, then why must the Toes, and the pretended Succession signified by them, be confined to one part, to wit, the Kingdom of *Syria* ? there is no reason for this; for each Leg and Foot hath its own five Toes; and shall we take the Toes of the Left Foot and set them on the Right? (4.) Some will say, Because the Kingdom of *Syria* continued longer than that of *Egypt*. But I Answer. (1.) Is this a sufficient reason to make us embrace a sense contrary to Nature and Reason, and what the very design and native signification of the Image teacheth, and which the Image, in the several parts of it, was designed and appointed to teach? (2.) If the *Syrian* Kingdom continued longer, then why doth Dr. *Willet* force the Kingdom of *Egypt* to continue to the Birth of Christ, and so longer by far than that of *Syria*, (as *Dan. 2. Qu. 50.*) and all this, that he may make the setting up of the Kingdom by the God of Heaven, agree with the time of the Kingdom in the Successors of *Alexander*? It is evident men are put to great straits to maintain their Conclusions, when they are forced on such miserable and contradictory shifts as these are. (5.) How comes the Lineal Succession of *Seleucus* to be contracted into the number of Ten Kings? for in all there were about 21 in the Line of *Seleucus*. It will be said, Because in all this a special respect is had unto *Antiochus Epiphanes*. I Answer, Who can assure me, that 21 Kings are contracted into the number 10, only because of something, wherein one of them is more famous than all the rest? Or where have we such an Instance in all the Bible? (6.) How doth it appear, that *Antiochus* was the Tenth in a

Lineal Succession of those Kings of *Syria*? He is by *Alsted* put as the Eighth in his *Chron. Pag. 175.* And *Dr. Willet* himself calleth him the Eighth King, *Dan. 8. Qu. 31.* though on the *7th. Chap. Qu. 26.* he maketh a shift to find him to be the Tenth in that Succession; and that by thrusting in two strangers, to force a compliance with the ten Toes here, and the ten Kings, *Chap. 7.* So that we are frequently put off with a mere contradictory shift for want of solid Arguments, which never can be found to maintain a mistake. (7.) If *Antiochus* be the Tenth here, and that among the Toes; how is it that he comes up after the ten Horns (which answer to the Toes) *Chap. 7.* and so make the Eleventh? This may seem strange! But hereof more when we come to the *7th. Chap.* So much to prove, that the Kingdom in the Successors of *Alexander* cannot be understood by the Legs and Feet of the Image.

(9.) It is the *Roman* Kingdom, therefore, which is represented by the Legs and Feet of the Image, as may further appear by these following Arguments.

First Argument.

(1.) This agreeth with the design, integrity, and perfection of the Image: For seeing the Scope of the Image is to give a Representation of the four great Kingdoms to be set up in the World, beginning with the *Babylonian* in *Nebuchadnezzar*, and so to the Kingdom of Christ, it is most consonant to the design, that the *Roman* Kingdom should be one of the four intended by that same Image. And seeing God makes use of the Image of a Man compleat in all its parts, and beginning at the Head, and passing in order from part to part until it go out in the Toes, it is consonant to all right reason, that the

the *Roman* Kingdom being the last of the four great worldly Kingdoms, and in whom they all go quite out, should be the fourth Kingdom intended by the Image, and therefore signified by the Feet and Toes. And whatever some may think, this is so reasonable that it might end the whole contest; for there must be great weight in the choice the Spirit maketh for this purpose. The Image of a Man, intire in all its parts, and going out, and off the stage in the very Toes. A plain indication, that the four famous Worldly Kingdoms go out, and off the stage, of the World in the going out of these ten Toes of the Image.

Second Argument.

(2.) This agreeth with the severall and distinct Metals used in the severall parts of the Image. It is confessed of all, that there are four great Monarchies, whereof the *Roman* is one: so here are four distinct Metals, suited unto, and fitted to hold forth these four Monarchies; and in the Metals an evident distinction, according to the distinction of the Kingdoms. And the fourth Metal is every way as distinct from the other three, as those three are among themselves and from one another. And therefore, in all reason it must hold forth a Kingdom every way as distinct from the other Kingdoms, and so from the *Grecian*; as Iron is from the other Metals, and so from the Brass. And therefore it must be the *Roman*. For it is acknowledged, in the general consideration of the Four great Monarchies of the World, that the *Grecian*, from the first to the last thereof, and in all the parts of it, makes but the Third, and so but one of these Four. Now what reason can be given, why that Third Monarchy should be here represented not only as two King-

doms, but also by two Metals, every way so distinct and so unlike to one another; nay every way as distinct, as the other Metals? It may appear strange, that the Successors of *Alexander* in the self-same Kingdom, should be expressed by a Metal so distinct from that by which himself in his Kingdom is expressed, as Iron is from Brass. How can a *Grecian* People, having Dominion over the World, be so distinct from the same *Grecian* People, having the same Dominion over the World? But now let the *Roman* Kingdom be the Fourth, and all is plain: for so we have a Fourth Kingdom distinct from the Third, even as Iron is distinct from Brass. For as these four Metals are as distinct from one another, as four such Metals can be: so the Four Kingdoms signified by them must be as distinct from one another as such can be; and therefore the third from the fourth, and the fourth from the third; which it cannot be unless it be the *Roman* Kingdom.

Third Argument.

(3.) That the *Roman* Kingdom is intended by the Legs and Feet, appears from the plain and clear distinction observed in the explication of the Dream, and the several parts of the Image. Thus *Daniel* proceedeth: first, Thou art That Head of Gold, the first King, which we know was the *Babylonian*. Secondly, And after thee shall arise another Kingdom, the *Persian*. And thirdly, Another third Kingdom of Brass, which shall bear rule over all the Earth; this is the *Grecian* in all the Successions thereof, as *Chap.* 7. 6. *Chap.* 8. 8, 21, 22. Fourthly, The fourth Kingdom shall be strong as Iron, and this must be the *Roman*; for without any further distinction it is called the Fourth Kingdom, even as the first, second, third, are so called, because they
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are every way distinct. For if this were any Kingdom continued in the Successors of *Alexander*, and issuing out of his great Belly, why is it brought in as a fourth, and every way as distinct from the third, as the third from the second, and the second from the first? The true reason is, because this is the *Roman* Kingdom; nor can it be any other: for if the Successors of *Alexander* in the same *Grecian* Kingdom were intended, in all reason something should have been said to let us know its different condition, and that it was but the same *Grecian* Kingdom continued in the Successors of *Alexander*, in a special way of Succession.

Fourth Argument.

(4.) That the *Roman* Kingdom should be intended by the Legs and Feet of the Image, agreeth with the strength of the Iron, in comparison of the other Metals. Now it is acknowledged of all, that the *Roman* Kingdom is the strongest Kingdom, and the most terrible to the Nations of the Earth; and yet they will not have the *Roman* Kingdom held forth by the Iron Legs and Feet. And why? Because (say they) it is compared to Iron with respect, not to the other Nations and Kingdoms, but to the *Jews*, the People of God. But the Answer to this was given before in the fourth Argument, proving, That not the Successors of *Alexander* are intended by the Legs and Feet of the Image. And he who runs may read, that this is not the reason why this Kingdom is compared to Iron. And this we shall see yet further in the explication of the words.

Fifth Argument.

(5.) This Image continueth until smitten on the Feet by the Stone cut out of the Mountain ; and therefore the *Roman* Kingdom must be intended by the Legs and Feet of the Image ; for we have proved, that the Kingdom in the Successors of *Alexander* was removed long before the coming of Christ in the Flesh. And therefore the Kingdom to be smitten by the Stone, must be the *Roman* Kingdom.

But it will be said, *How can the Roman Kingdom be intended, for Christ is come, his Kingdom set up, and yet the Roman Kingdom doth still continue ?*

I Answer, (1.) We are to distinguish between the Kingdom of Christ, considered merely as spiritual (in the Souls of Men, and discipline of his Church) and his Kingdom, as set up visibly in the World in the room of the Four great Kingdoms, before possessed by the great men of this World. (2.) The Kingdom of Christ in the former sense, was the Kingdom set up in the World upon his Ascension. Now we do not say, that the Kingdom of Christ, considered simply in this spiritual sense, smiteth the Image, so as to break it in its Civil Power, Authority, outward Force or Might in the World ; for a spiritual Kingdom, as such, medleth not with the Kingdoms of this World, as they are such, whether they be good or bad, as the experience of the first Ages of the Gospel hath declared. For a Kingdom merely spiritual is concerned only about the Souls and Consciences of Men, for the destruction of Sin in a spiritual way, 2. Cor. 10. 3—5. *Ephes.* 6. 4—17. (3.) It is the Kingdom of

of Christ in the latter sense we plead for, and which is to smite the Image, to make way for its self and its own erection in the World: so it is in the Text; for the Stone at some time or other breaketh the Image, and thereupon become a Mountain filling the whole Earth, *Chap. 7. 26, 27. Chap. 19. of the Rev. 4. — 21. compare Chap. 20. 1—4.*

(4.) Therefore it is not strange, that the Stone breaks not the Image at the Ascension of Christ, or to this day; for the time is not yet come; for hitherto is the Kingdom of our Lord only in the spiritual state thereof, and as it is the Kingdom of Patience, *Rev. 1. 9.* And therefore (5.) It followeth, that the *Roman* Kingdom must be the fourth in the Image, and held forth by the Legs and Feet of Iron. For by these Legs and Feet is held forth that Kingdom to be broken by the Stone cut out of the Mountain without hands. And we are sure that Kingdom hath not as yet been smitten by that same Stone; but very sure that it shall be.

Sixth Argument.

In the days of the Kingdom signified by the Legs and Feet of the Image, God sets up a Kingdom never to be destroyed; Therefore it must be the *Roman* Kingdom. For (1.) Consider that this Kingdom to be set up (*Dan. 2. 44.*) is the Kingdom of Christ in some sense or other, and to be set up at some time or other of the *New Testament*. (2.) We have before proved, that the setting up of this Kingdom neither was nor could be in the days of the Kingdom in the Successors of *Alexander*: for that Kingdom was taken away long before the days of the *New Testament*. But I find Dr. *Willet* meeting with this Argument, labouring to withdraw the

Grecian

Grecian Kingdom unto the time of the Birth of Christ: Thus;

The Kingdom of Syria was before subdued by Pompey, and the house of the Seleucidæ was then extinguished, which might be about 70 or 80 years before Christ; but the Kingdom of Egypt continued until the reign of Herod; under whom Christ was born — Dan. 2. Qu. 50.

I Answer, (1.) The *Seleucian* Successor in the Kingdom of *Alexander* is by all parties held to be the most famous, and in whom the *Grecian Kingdom* was principally continued; and therefore in all reason we are to be regulated in this weighty question, by this Successor in the *Grecian Kingdom*, rather than by the other in *Egypt*. (2.) So famous above the other is the Succession in the *Seleucian Race*, that *Dr. Willet*, and those of his persuasion, do build principally upon it in all their application of the fourth Beast, *Chap. 7.* for they will have the ten Horns, and the little Horn that cometh up after them, to belong all of them to the *Seleucian Kingdom*. And therefore, shall the *Dr.* and others with him, be allowed, now in their distress, to flee to the Kingdom in *Egypt*, and the Succession there for help? (3.) In all reason, therefore, the Kingdom in the Successors of *Alexander* must be supposed at an end, according to the design of the Vision of *Daniel*, when the *Seleucidæ* lost the principal Dominion; (although the *Egyptian* Succession (simply considered in it self) continued longer) for then not only *Syria*, but also *Judea* (principally respected in the design of the Sovereign Dominion of these Monarchies, as to the Beginnings and Endings of them) fell under the power

power of the *Romans*, who were then justly said to have the Sovereign Dominion: And if so, how should the Sovereign Dominion be in the *Lagidae* in *Egypt*? For if they had not the Sovereign Dominion after the *Seleucians* were extinct, what is the whole of their Dominion to the Doctor's purpose? For we are speaking of a Kingdom set up by the God of Heaven, while the fourth Kingdom in the Image continued, as a kingdom having the supreme Dominion. For otherwise we are not concerned. And there are, who have by weighty Arguments proved, that the *Grecians* lost the Sovereignty, and that the *Romans* had it, when that *Syrian* Kingdom was taken from the Successors of *Alexander*. (4.) Dr. Willet himself knew, and so did many others also, that the *Romans* had the Sovereign Dominion long before the time he fixeth upon; and he likewise knew that what of the *Lagidean* Race was continued in *Egypt*, until the days of *Herod*, was insignificant and not fit to be named in this Controversy: Nay, the Dr. himself calleth it but a bit or part of a Toe of the Image. And yet, forsooth, it must be brought in as a proof that the Kingdom we speak of was set up in the days of the Kingdom in the Successors of *Alexander*. But (5.) That we may drive this Nail over the Head, and out of sight) the Kingdom set up by the God of Heaven was not set up before the Ascension of Christ (take setting up in what sense you please) as we have proved before, *Psal.* 45. *Psal.* 110. *Rev.* 6. 1. And that was many years after the coming of *Herod* to the Kingdom in *Judea*, yea it was many years after his death; For *Herod* the *Ascalonite* (called *Herod* the Great) Reigned about Thirty Eight Years, and died while Christ was a young Child, *Matth.* 2. 19 — 22. (6.) So that in truth
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when the Dr. hath spun out the Successor of *Alexander* in *Egypt* to the utmost length, he cannot bring so much as a pittance of a Toe of the Image unto the Birth of Christ. So much for this Objection made by Dr. *Willet*. Let us now return. Therefore it remains, that this Kingdom set up by the God of Heaven, is set up in the days of the *Roman* Kingdom: for none will say, it was set up in the days of the Head of Gold, or in the days of the Breast and Arms of Silver, or in the days of the Belly and Thighs of Brass. For though it be said (in the days of those Kings) yet all do acknowledge, that the last of them is in a special manner intended. And all know, that the Kingdom mentioned in the Text was set up in the days of the *Roman* Kingdom. And therefore it is a very wonder any should go about to prove it was set up in the days of the Successors of *Alexander*; unless we must have both *Grecian* and *Roman* Kingdoms at the same time, and having the supreme Dominion, contrary to the way of the Image of a Man. For shall we put the Legs and Feet among the Belly and Thighs, or contrarywise? And therefore it followeth, beyond all just exception, that the *Roman* is the Kingdom held forth by the Legs and Feet of the Image.

Seventh Argument.

(7.) The Kingdom signified by the Legs and Feet, continueth until at, or about the time, when the Kingdom shall come into the hands of that People, from whom it shall not pass away unto any other People. Therefore it must be the *Roman* Kingdom. See for the force of this Argument, what was said upon the sixth Argument brought to prove, That the Kingdom in the Successors of
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Alexander was not the Kingdom held forth by the Legs and Feet of the Image; where we have also Answered the Objections to the contrary, concerning the spiritual Kingdom. I add no more hereon; therefore,

Eighth Argument.

8. Another Argument will arise from the agreement between the Ten Toes of the Image, and the Ten Horns of the *Roman Kingdom*, *Rev.* 12. 3. and *chap.* 13. 1. But I forbear the prosecution of it, until we come to the 7th *Chap.*

1. It is objected against all we have said, First, *That this vision of an human Body or Image, signified one united Body, consisting of divers Kingdoms, one succeeding another, as the Parts of the Body do join one to another; the beginning and head of which was Babylon: the Roman Monarchy being divided at least Twelve hundred Miles from Babylon, could not make one united Body with it. See Dr. Willet after Polanus, Dan. 2. Qu. 49.*

I Ans. 1. By the same reason we might argue, as to the other Kingdoms, and say, the *Grecian* being far distant from the *Babylonian* and *Persian*, cannot be united in the same Image, or persecuting Empire. (2.) The design of uniting all the four Kingdoms into one Image, is not simply to shew, that each after-Kingdom must fully possess all the Inferior Parts and Kingdoms of the World that each former Kingdom had, and subdued; for (as *Mr. Stephens* hath observed) it is sufficient to the design and purpose of the Image, that the *Romans* did possess all those Countries on this side the River *Euphrates*, which were the Continent of the Church: For in the
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Continents of the Church, the *Roman* was the Successor of the *Babylonian*, *Persian*, and *Grecian* Empire. For look what Monarchy the *Babylonians* began over the Church of the *Jews*, the same was continued by the *Romans* when their time came to have the Dominion. And therefore (3.) (as the same Author saith) we are not to measure the Monarchies by the Longitude, Latitude, or Distance of Places, but by the succession of Monarchical Dominion over the Territories of the Church, which the *Babylonians* began. And therefore, the *Roman* Monarchy may be placed (in this sense) in the same Image of Monarchical Dominion, or Empires, so long as it did continue the same Dominion over the Church of God, which the *Babylonian* had begun. Thus that learned Author, and to good purpose, pag. 79. For in truth the Continent of the Church, and the design of *Daniel*, with a respect to it, must regulate this Case.

2. It is objected, *That if the Roman Kingdom were intended in this Image, it would be repeated in the Eighth; but so it is not; therefore it's not intended here.*

I Answer. Here is no good consequence. The *Roman* Kingdom is not described in Chap. 8. therefore it is not in Chap. 2. For why may we not as well say, the *Babylonian* Kingdom is not repeated in Chap. 8. therefore it is not described in the 2d and 7th Chapters. And the *Babylonian* Kingdom is not repeated in the last Prophecy of *Daniel*: Therefore it is not to be found in any of his other Prophecies. Who would argue thus? So much at present to prove, that the *Roman* Kingdom is intended by the Legs and Feet of the Image. We may hear more in the Explication; which we may endeavour by answering a few Questions.

1. Qu.

Qu. I. *Why are the first four Kingdoms represented by the perfect and intire Image of a Man made up of so many distinct Metals?*

(1.) That all may know, that all the Four great Kingdoms (and they only) which were successively to have the Supreme Dominion (and especially over the Church of God) from the beginning of the *Babylonian* to the entrance of the future State of the Kingdom of Christ, are represented by the Image. (1.) *The Four great Kingdoms*: for the Prophecy takes no notice of little and ordinary Kingdoms, any other way, than as comprehended under these. (2.) *Which were successively to have the supreme Dominion*; for many other great Kingdoms have been and still are in the World; but the Prophet *Daniel* takes no notice of them; he is concerned only in those Kingdoms that immediately, after one another, obtain the supreme Dominion in the known parts of the World. And these are the *Babylonian, Persian, Grecian, Roman*, and none else: for there never were since the World began Four sorts of People obtaining and having (immediately and successively) the supreme Dominion, excepting the *Babylonian, Persian, Grecian* and *Roman* People. (3.) *Especially over the Church of God*; for their obtaining and losing Dominion over the Continents of the Church is that which regulates the whole matter, as to the Number, beginnings and endings of these Kingdoms represented by the Image. And therefore the *Assyrian* Kingdom (though great and mighty) can have no place here. For it greatly vexed

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the Church of God, indeed, but never obtained the supreme Dominion over it. And therefore, they greatly mistake and take their measures wrong, who begin the first Monarchy with the Kingdom of *Assyria*. Moreover therefore the *Babylonian* Kingdom is not mentioned in the 11th. Chap. because it was gone off the Stage and had no more to do with the People of God, no nor in the 8th. For it being now near its Period, and the Church having almost done with it, there was no need it should be there again introduced, or in that Vision represented. (4.) *From the beginning of the Babylonian in Nebuchadnezzar* : for then and in him did the First of the Four begin, even when he obtained the Dominion over the King and Kingdom of *Judea*. And here cometh in an easie Answer to that so much tossed Question ; When did the Seventy Years Captivity of *Babylon* begin? (5.) *To the entrance of the future state of the Kingdom of Christ*. And therefore to the end of the *Roman* ; and therefore the *Roman* comes in as hath been fully proved. (6.) *These (I say) and these only* ; and therefore the *Turkish* Kingdom (though very great) hath no place in this Image, as such ; For it comes not in Successively, but only Collaterally ; for it cometh not in Succeeding any of these Kingdoms, for if it did come in Succeeding any of them, it must be the *Roman* ; but that cannot be, for the *Roman* Kingdom cannot be Succeeded before it be ended, which it is not : for it continueth in the Antichristian State thereof to this day. And therefore the *Turkish* Kingdom comes in only as a Plague upon the last State of the

Nebuchadnezzar's Dream. 35

Roman Kingdom in the West. Rev. 9. 13—21.

(2.) *These Kingdoms are represented in and by the Image of a Man*, to let us know that they follow one upon another, not only Successively (as in a direct Line of Time) but also immediately and without any Interregnum or Intercision, less or more, even as all the parts of a Man do follow one upon another. And this is evident in the History of the Four Kingdoms; wherein we find, that the overthrow of each former of them was the very setting up of each latter of them.

3. As also to let us know, or put us in mind, that all these Four Kingdoms, materially considered, and as compared to the following Kingdom of Christ, do but make up One great Humane, Worldly, Earthly, Base, Gentile Kingdom, passing from hand to hand, until the Stone appear to do its work upon them; For as each after of them is always raised out of the Ruins of each former: So each former is materially continued in the erection of each latter. And we know, that all the parts of a Man make up one Man and no more; and the Image, we see, is but one; but that which puts this out of all doubt is this, to wit, *That we see all the Image standing upon its Feet, and therefore after a sort all the Kingdoms represented thereby*, until it is smitten by the Stone; and then, and not before, is the Iron, the Clay, the Brass, the Silver and the Gold, broken to pieces, and become as the Chaff before the Wind, verse 35.

(4.) *Made up of so many distinct Metals*; the reason why, you have in the Third Page, so far as I may reach them, or guess at them.

Qu. 2. *Why are these Kingdoms represented in this Second Chapter by the Image of a Man, and not in the Image of so many Beasts, as in the Seventh and Eighth Chapters?*

(1.) We may consider, that the King of *Babylon* was a *Pagan*, and at that time a great Enemy to the People of God, whom he had then under his Dominion and Power. (2.) The Vision of the Image was given to him, and the Interpretation thereof was to be made unto him, and that by an eminent Prophet of the God of *Israel*, and one of his People, now under his Power. (3.) The Wisdom of God therefore saw meet, that the Image should be of a Man, and not of Four Beasts; that the Interpretation might be less Offensive, and more Acceptable, than if *Daniel* had come to tell the King of so many Beasts, and that himself was one of them: for how could the Proud and Haughty King of *Babylon* have born such an Application from *Daniel* a *Jew* and Worshipper of the God of *Israel*? (4.) Though the Image of a Man be made use of here, and the appearance of Four Beasts in the Seventh Chapter, yet both ways the matter is so ordered by Infinite Wisdom, as that the thing intended is excellently set forth, that there is a marvellous agreement, and great Light shineth forth from the one way unto the other to facilitate the Interpretation and Application of all the parts.

Qu. 3. *Why is the Fourth (or Roman) Kingdom represented by the Legs and Feet of the Image, or what is meant by these —?* (1.) Not

(1.) Not as if hereby were held forth, the Kingdom in the Successors of *Alexander*, as many would have it: for seeing the Fourth Kingdom is expressed by Legs and Feet, they will have the Successors of *Alexander*, in the two mightiest Kingdoms of *Syria* and *Egypt*, to be intended. But we have before proved the contrary. Moreover, (1.) What if no great stress is to be laid on the division in the Feet and Legs? For seeing use is made of the Image of a Man, and that the last Kingdom is expressed by the lowest part of the Image, that Kingdom must necessarily be set forth by the Two separated Legs and feet, because it would be contrary to the nature of the thing to have the Image united below the Belly. (2.) But if they who plead for the Successors of *Alexander* will stand so much upon this division, it will be found to make perfectly against them. For, 1. It must necessarily be found First in the Thighs of Brass, which come forth out of the great Belly of the Kingdom of *Alexander*: for it is against all reason to pass by the Thighs, and seek that division in the Legs; for what then shall we do with the Thighs? for according to the sense of all parties, they belong to the Kingdom of *Alexander*. (2.) If we must place this division in the Legs of the Image, then that same division must be found going through all the Kingdom in the successors of *Alexander*, and all times of their Succession; for we see, that from the Belly to the Toes we have no union. But this is contrary to the truth of the thing it self; for from the beginning of the Successors of *Alexander* it was not so; for at the first, his Kingdom came under Twelve

of his Princes ; and afterwards, and long together, it was under four of them. And therefore is the Third Beast (the *Grecian Kingdom*) set forth as having Four Heads, *Chap. 7.* And as having Four notable Horns, *Chap. 8.* And thus that Kingdom continued until such time as Two swallowed up the other Two ; and Two having swallowed Two, the remaining Two became Two great Thighs, and not Two Legs. (3.) If they will carry this division of the Legs unto the Successors of *Alexander*, then they must carry it through unto the Toes also, which do plainly hold forth a division of the last state of the Kingdom intended by the Legs and Feet ; but no such thing can be found in the Successors of *Alexander*. (4.) If such a division be here intended and that in the Successors of *Alexander*, why have we nothing to Answer it in the Fourth Beast (*Chap. 7.*) which, they say, is the same Kingdom ? No, nor in the Eighth Chapter.

(2.) Therefore as the Fourth Kingdom is the *Roman* ; so it is expressed by the Legs and Feet of the Image ; because it is the last of all the Four great Kingdom of this World, even as the Legs and Feet are the lowest and Last parts of a Man. And if we must stand upon the division (according to the Two Legs) we have all things Answering the same in the *Roman Kingdom*. For that Kingdom was at first cast under that famous division of *East* and *West* ; and then in the last and lowest state thereof it was divided into Ten Inferior Kingdoms (as all do know) answering exactly to the Ten Toes of the Image.

Qu. 4. *Why is this Roman Kingdom expressed in the first place by Legs of Iron?*

1. As for the Iron, which passeth through all this Kingdom, *Daniel* himself giveth the reason of it, and why so compared, *verse* 40. For he tells us first, that hereby the strength of the *Roman* Kingdom is signified, even as Iron is a mighty strong Metal. Secondly, That hereby is signified, that the *Roman* Kingdom should break in pieces and subdue all to its self: as Iron is an Instrument whereby other things (be they what they will) are made to yield. 2. By saying Legs of Iron, he points at the *Roman* Kingdom in its united and First State, when it was in the glory of its strength; as from its beginning until the Death of *Theodosius*. And that this State of the *Roman* Kingdom is intended by the Legs of Iron appeareth thus: (1.) As the First State of the *Roman* Kingdom was the most Strong, Mighty and Prevalent in the World: so the Iron Legs (being the first placed and mentioned in that part of the Image, whereby the *Roman* Kingdom is held forth) must signifie that First State. (2.) In speaking of the Legs no mention is made of the Clay, or of Division, or of Weakness; that is wholly left to the Feet and Toes; and therefore to a distinct State of the same Kingdom. 3. The oneness and firmitude of the Legs themselves, in comparison of the Feet, do plead for what I say, as to the united State of the *Roman* Kingdom. The Leg, we know, hath one Intire Bone passing from the Knee to the Foot; but the Foot it self is made up of very many Bones.

Qu. 5. *What is understood by the Feet in general, which are said to be part of Iron, and part of Clay?*

The Prophet Answereth to this *verse 41.* And in his Answer, (1.) We are given to understand, that the *Roman Kingdom*, after some Ages, was to be divided into parts: *And whereas thou sawest the Feet and Toes, part of Potters Clay, and part of Iron, the Kingdom shall be divided.* (2.) In his answer it is plainly intimated, that those divisions should tend to the weakning of the Kingdom. (3.) In his Answer we understand, that yet nevertheless there should remain something of the strength of the Iron unto the very end thereof (*but there shall be in it of the strength of the Iron, for as much as thou sawest the Iron mixed with Miry Clay.* In these last words he gives the evidence of both the former Assertions we have laid down. (4.) All intelligent persons know, that all these things are true of the *Roman Empire*, ever since the days of *Theodosius the Great*: for from his time it hath always been under divisions and breakings, and never so strong as it had been before; and yet nevertheless there remaineth in it a great deal of the strength of the Iron to this day; as the *Turks* and others are made to know by costly experience.

Qu. 6. *Concerning the Toes in special, and what is understood by them? Verses 42, 43.*

1. It is observable, how distinct and particular *Daniel* is in laying before us the meaning of the
Legs

Legs and Feet ; telling us first, What we are to understand by the Legs of Iron , and then what is meant by the Feet in general ; and last of all he cometh to the Ten Toes. 2. By the Ten Toes, we are to understand the last Division of the *Roman* Empire into Ten Kingdoms in the *West*, and under the Papacy. So that here we have a brief Representation of the *Roman* Kingdom in the Last and Antichristian State thereof : And for this consider, (1.) We have shewed before (in *Argument* the 8th, against the Successors of *Alexander*) that the Lineal Succession of *Seleucus* in *Syria* cannot be intended by the Toes of the Image. (2.) This agreeth with the Description given of the Last State of the *Roman* Kingdom in other places, *Dan.* 7. 7, 24. *Rev.* 13. 1. See also *Chap.* 17. 7, 12. (3.) It appeareth from Reason ; for as the Toes are the Last part of the Image, and in which the Image goeth quite out : So the Antichristian State is the Last State of the *Roman* Empire ; in which, not only the *Roman* Kingdom it self, but also all the Four great Worldly Kingdoms go quite out, as appeareth *Dan.* 2. 34, 35. *Dan.* 7. 25—27. *Rev.* 19. 20, 21. Compared with the following Chapter. And as the Toes give the Last Division in the Image ; so the Ten Kingdoms, as under the Antichristian State, give the Last Division of the *Roman* Empire : And as the Toes are Ten , so the Kingdoms in the Antichristian State are Ten. *Dan.* 3. tells us, That the *Roman* Kingdom in this Last State of it, shall be partly strong, and partly weak ; by which he seems to intend, either, that the Kingdom in this State of it should be in one respect strong, but in another weak ; (a thing

thing most true in it self; for the *Roman Kingdom*, in this Last State thereof, is in one respect the strongest Worldly Kingdom upon Earth, or that ever was;) Or that some of the Ten inferior Kingdoms should be strong, and other some of them weak: This also is in it self true, and may be intended. But I leave the Reader to chuse. And (4.) *Whereas thou sawest Iron mixed with miry Clay, they shall mingle themselves—*. This seems to hold forth an Endeavour by Marriages to restore Union and Peace, and to establish Friendships and Agreements: This is a thing constantly practised in the Ten Kingdoms of *Europe*, and so in this Last State of the *Roman Empire*, and in a manner peculiar to it, as every one knows. 5. *But they shall not cleave one to another, even as Iron is not mixed with Clay.* All the foresaid endeavours to no purpose; for notwithstanding all their Marriages and Alliances, the Ten Popish Kingdoms have been constantly involved in most cruel and bloody Wars, even as they are at this day. And I fear much better is not yet to be expected. What! Peace so long as the Whoredoms of the Mother of Harlots do remain, and are in such request in the Nations of *Europe*! I declare, that I see no ground in Prophecy to expect any lasting Peace in the Nations, before the time come, when the Ten Kings shall hate the Whore, and make her desolate and naked, and eat her Flesh, and burn her with Fire; Nay, I rather see all ground for the contrary. So much for the Legs and Feet of the Image.

Concerning the Stone cut out of the Mountain without hands; breaking the Image, and afterward becoming a Mountain, and filling the whole Earth.

Verfes 34, 35, 44, 45.

Qu. 7. *What is the Design and Scope in general of the Stone thus described?*

The design of the *Stone*, is to represent that Kingdom of Christ and his Saints (or that State of the Kingdom of Christ) which is to be set up in the World, after that the Fourth Kingdom (and by consequence all the Kingdoms) represented by the Image, is broken, destroyed, and, as to all intents and purposes, taken out of the way. For (1.) This is very evident in the Text it self; for we see the Stone first smite the Image, breaketh it, removeth it, and leaves no place for it; and afterwards becometh a Mountain filling the whole Earth. (2.) It is apparent, Chap. 7. 11—14—. Where we see, first, That the Beast is destroyed, and given to the fiery Flame: and then after that, The Son of Man cometh to receive the Kingdom. And again, Verses 26, 27. Where first, the Fourth Kingdom is consumed and destroyed; and then the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven is given to the Saints. It appeareth by the Representation made of the same things in the Revelation of *John*: For, first, in the 16, 17, 18, and 19 Chapters we have the Fourth Kingdom removed; and then

then in Chap. 20. we have the Kingdom of Christ and his Saints set up. But here we need not enlarge ; for all do acknowledge, that the Kingdom of the Stone is to take place after the Fourth Kingdom, represented in the Image, is removed, although many of them do most fiercely oppose the right Application both of the Fourth Kingdom, and also of the Fifth.

Qu. 8. *Whether hath the Kingdom, represented by the Stone, been already set, or it's hereafter to be set up ?*

The State of the Kingdom of Christ, as here represented by the Stone, hath never been, but is hereafter to be, set up in the World. It *hath not been*, but *shall be*, is the thing we affirm : And what we affirm, we shall endeavour to confirm by Arguments taken out of the Text before us ; for in it we find many things to the purpose.

I. I produce Verse 28. *But there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the last days.*

Now from these words I argue thus : That Kingdom which shall be set up in the last days of the World, hath never been as yet set up therein : But the Kingdom represented by the Stone, is a Kingdom to be set in the last days of the World ; Therefore, it hath not been as yet, but is hereafter to be set up.

As for the Proposition, or Major, consider :
(I.) By the *last days of the World*, I do not mean the

the *End of all Time*; for that useth not to be so expressed in Scripture, not in the Plural, but Singular Number, *John* 6. 39, 40, 44. *John* 11. 24. Nor do I mean a few Days or Years before the End of all Time: But I intend those last Days, that make up the last famous Season or Period of the World, and such as consisteth of a long-continued Space of Time and Number of Years, as Mr. Mede in his Apostacy of the Latter days hath observed, *1 Pet.* 1. 20. *2 Tim.* 3. 1. *Heb.* 1. 2. (2.) By the *last days of the World*, I mean that long Space of Time, from the End of the Four great Kingdoms, to the End of the World, or to the Day of Judgment. And this Space, Season, or Period of Time, is justly called *the last days*: Whether we account from the Beginning of the World, to the End thereof; or from the Beginning of the Four great Kingdoms, to the End of the World. (3.) Now I say, A Kingdom that is to be set up in the last days in this sense, hath never as yet been set up, but is hereafter to be set up: For doubtless we are not come to the last days in this sense.

And as for the Assumption, That the Kingdom held forth by the Stone, is to be set up in those last days, we may prove out of the Text thus. (1.) It is said *God maketh known to the King what shall be in the last days*; for so the words are to be rendred. (2.) God maketh known to the King from the Head to the Foot of the Image; therefore he shews him the Four great Monarchies, to the very last State of the last of them. (3.) He seeth until that a Stone cut out of the Mountain smites the very Feet of the Image, to the utter ruine thereof; and therefore he seeth.

until

until the *Roman* Kingdom be removed from the Face of the Earth. (4.) He seeth until this Stone becomes a great Mountain, and filleth the whole Earth. Now that he seeth all these, is evident : For when *Daniel* hath named all these, he then tells the King (*verse 36.*) *This is the Dream, and we will tell the Interpretation to the King.* And thus are we brought by the Text it self to the last days, and the Kingdom we plead for in them. But here we meet with *Junius* : For he renders the words—*Consequentibus temporibus.* And in his Notes (speaking against such as plead for the *Roman* Kingdom as the Fourth in the Image) he hath these words : *Quia vox Hebræa non tantum significat id quod postremum, sed etiam posterius, sive post futurum, quamvis non postremum illud sit.* I Answer, (1.) I deny not that the word may be rendred both ways, though I question, whether so often, as some suppose ; and therefore *Junius*, *Polanus*, *Piscator*, *Willet*, and others of the same Persuasion, render the words for their own purpose ; and so may others do for their own. (2.) But we see *Junius* confesseth that the word may be rendred the other way ; and so it ought to be in this place, even as in many other places ; and so it is rendred in the best Lexicons, and by the LXX, by the Vulgar Latin and others. Now therefore seeing it is so, and may be so, we will also render it for our present purpose, having warrant not only from the use and sense of the Word it self, but also from the many Arguments on our side ; proving, That the *Roman* Kingdom is intended by the Legs and Feet of the Image. (3.) But what if we grant to *Junius* and others their *Consequentia tempora*, or any way to that purpose ;

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pose ; do they gain , or shall we lose by such a Grant ? Not at all : For (1.) Those *tempora Consequentia*, or *futura*, must go the length of all the Dream. 2. We have proved that the Dream takes in the *Roman* Kingdom. (3.) They confess, that the Stone breaks the Image ; and that a Kingdom of Christ, filling the whole Earth, is afterwards set up. And we shall not seek to extend these *tempora Consequentia* any further. (4.) We shall prove, That the Kingdom that filleth the whole Earth, was never as yet set up in the World. Now if the Dream take in all these (as none deny) then these *tempora Consequentia* must extend to them all ; and therefore we lose nothing by the foresaid Grant made to these Men.

2. From Verses 34, 35. *Thou sawest till a Stone was cut out without hands, which smote the Image upon the feet that were of Iron —.*

Here I argue thus : If the Image doth continue unto this day in the Legs and Feet, then the Kingdom held forth by the Stone becoming a Mountain filling the whole Earth, was never yet set up in the World. (For we see in the Text it self, that the Image is wholly taken away before that Kingdom be set up :) But the Image in the Legs and Feet doth yet continue in the World, (for the *Roman* Kingdom, in the Third and Antichristian State thereof, doth yet continue in the World ; and we have prov'd, That by the Legs and Feet the *Roman* Kingdom is intended ;) Therefore the Kingdom held forth by the Stone becoming a Mountain—was never yet set up in the World. But

But here we meet with Dr. Willet, saying, *That the Roman Kingdom is long since dissolved, and that there remains only a shadow thereof.*

I Answer. This strange Fancy proceedeth from Ignorance of the *Roman Kingdom* in the Three-fold State thereof : As *Revel. 17. 8—11*. Here we have a Beast, (that is, the *Roman Kingdom* from the first to the last thereof) then the Beast that was the Pagan State of that Kingdom ; That is not, or the Beast that is not, (the Christian State) because then in appearance it ceased to be a Beast. And yet is (the Antichristian State) for then its Idolatrous and Beastly Nature was restored, and the Wound healed. But for these things, see upon *Rev. 13. 3. chap. 17. 8—11*. where the thing is handled at large, as to the various State of that Kingdom. Now we confess, that the *Roman Kingdom*, as Pagan, or to its Pagan State, was removed, when the Empire became Christian (And so the Beast that is not :) and it passed away, as to its Christian State, in the Fall of *Augustulus* in the *West* : for then was the Christian State of the Empire in the *West* perfectly dissolved, and became divided into Ten Kingdoms, in order to the setting up of its New, Third, and Antichristian State, and so becoming *the Beast that yet is.*) And so it continueth in the World to this day.

3. From those words, Verse 35— *And the Stone which smote the Image became a Mountain, and filled the whole Earth.*

Thus :

Thus : That which doth not yet appear in the World, either in it self, or its Effects, hath never been set up in the World : (This none can deny, for that which never appeared in any sense, was never set up :) But the Kingdom held forth by the Stone becoming a Mountain filling the whole Earth, hath never yet appeared in the World, either as to it self, or its Effects (This will appear by considering the Text it self, and the several Words in it, with the Exposition after given ; which the Reader is desired to look forward unto, and to compare *Dan. 7. 27.*) Therefore, it hath never been set up in the World, but is hereafter to be set up in it.

4. From Verse 44. *And the Kingdom shall not be left to other people ; but it shall break in pieces, and consume all these Kingdoms.*

Here I argue. Setting up the Kingdom signified by the Mountain filling the whole Earth, is the bringing of the Kingdom into the hands of that People from whom it shall not pass to other People. This Proposition is beyond all exception ; for all know, That the Kingdom of the Mountain is the same with the Kingdom, as in the Words before us ; and the very Words of the Text shew, That at the setting up thereof, it cometh into the hands of a People, from whom it shall not pass to another People.

But the Kingdom is not yet brought into the hands of that People from whom it shall not pass away. For (1.) The Text speaks of this Kingdom as a passing Kingdom, passing away from one People to another, until at last it come into

the hands of the Saints ; as was shew'd in the Seventh Argument brought against the Successors of *Alexander*. (2.) The Kingdom at this day is in the hands of the *Roman, Antichristian*, and other People ; and therefore is yet but passing, and so not come to the hands of the Saints ; as we see with our Eyes. See more to this purpose in the Exposition of the 44th Verse ; where the contrary Objections shall be answer'd, God willing.

Therefore the Kingdom signified by the Mountain filling the whole Earth, was never yet up in the World ; but is hereafter to be set up in it.

But it is Objected by many, and with no small Confidence, Anger, and Disdain by some, *That the Kingdom of Christ, spoken of so much by Daniel and the Revelations, was set up in the Days of Constantine the Great, when the Empire received the Christian Faith—*.

I Answer. 1. That Change in the state of things at that time in the Empire, was very famous and remarkable, and had in it an obscure Shadow and Prognostick of the Kingdom we plead for ; and did intimate, That such a Kingdom of Christ and his Saints was to come, and at some time or other to take place in the World. And it's probable many at that time might think, that the Kingdom of Christ foretold, was then begun, when that great Change was brought about : All this appeareth from the great Notice taken of that Change in the World at that time, *Rev. 12. 10--12.*

2. But

2. But notwithstanding all this, we are sure, That the Kingdom of Christ, in the sense we plead for, was not then set up, nor is to this day. For (1.) Though there was a great Change then in the World, yet was it only in the *Roman* Empire, and not in all the World; no, not in all the then known Parts of the World; but the Kingdom we plead for, becomes a Mountain filling the whole Earth: And *Dan.* 7. 27. it is said to be a Kingdom and a Dominion under the whole Heaven; a Kingdom given to the People of the Saints of the Most High: Words never fulfilled to this day. (2.) Though the Change then made in the Empire was famous and great, yet it was but a Change, it was not a destroying or removing the *Roman* Empire; for it continued to be the same still; there was only an accidental Change, from a *Pagan* to a *Christian* State, in all this and many years after. But before the Kingdom we plead for be set up, the *Roman* Empire it self must be removed, and come to nothing, as such: For we see the Stone smiteth the Image, breaketh it, and that to bits, and exposeth it as the Chaff to the Wind, which carrieth it away, so that there is no more place found for it. (3.) The *Roman* Kingdom, from first to last, is to pass through three famous Periods and States (*Pagan, Christian, Antichristian*) according to those words, *Rev.* 17. 8. *The Beast was, that is not, and yet is.* But by that Change in the Empire there was only one State or Period of it past, the *Pagan*; but before the Kingdom we plead for be set up, it must not only pass through all those States, but it must also pass away in all those States, and become as the Chaff before the Wind.

(4.) All that Dominion that true Christians then obtained, did in a little time pass away from them to other People of divers sorts: For the *Arians* in most places did snatch it from the Orthodox, whereupon horrid Persecutions and Confusions did follow and arise all over the Empire; then the Barbarous Nations (who were many of them of the vilest *Arians*) broke in upon the Powers in the *West*; then the Bishop of *Rome*, together with the broken Kingdoms and Nations, set up an *Antichristian* Kingdom, or Empire, in the *West*, which they hold and possess to this day; then came *Mahomet* and took possession of a great part in the *East*; and after him came the Great *Turk*, and made bold of the whole; which he holds to this day. But when the Kingdom of the Mountain filling the whole Earth is set up, the Kingdom will be so come to the hands of the Saints, as that it shall never pass from them to another People, as is evident in the Text.

(5.) That Christian State set up in the days of *Constantine*, soon lost all its Glory; for the Woman was soon forced to flee into the Wilderness; and all things grew worse and worse, until they came to the height of that lamentable Apostacy which continueth to this day. But when the Kingdom we plead for is set up, and shall appear in the World, it will never decay, it shall never be corrupted, as the Text saith, and might be proved by many Arguments. See at large upon Chapters 20, 21, 22. of the *Revelation*.

(6.) The Substance, the Life, the Soul of all that Christianity set up in the Time of *Constantine* and other Christian Emperors, was soon reduced to that small sealed Number of 144000, under which
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Representation the Church of true Saints continueth to this day. But when the Kingdom we speak of is set up, it becometh such a great Mountain as filleth the whole Earth. And I dare say, that it shall not be diminished unto the End of all Time. So much shall suffice to prove, That the Kingdom held forth by the Stone becoming a Mountain, and filling the whole Earth, was never yet set up in the World ; and that it remains hereafter to be set up : which was the thing to be proved.

Qu. 9. *Whether is the Kingdom represented by the Stone becoming a Mountain, and filling the whole Earth, the same with that Kingdom of Christ and his Saints, described Rev. 20. verse 4. in these words, And I saw thrones, and they sat on them — ?*

I say, that the same Kingdom is described and intended in both places (there in the *Revelation*, and here in *Daniel*.) And to prove it, can be no hard Task, seeing we have already proved, That the *Roman* Kingdom is intended by the Legs and Feet of the Image. However, we shall labour further to confirm the same thing, by comparing this part of the Prophecy with what we have in the *Revelation* to the same purpose ; and we shall make our Comparison, First, in general ; Secondly, in some particulars.

First, We shall compare one thing with another in general.

(I.) Here (as hath been proved) we have the *Roman* Kingdom ; so in the *Revelations* we have
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the same *Roman Kingdom*, Chap. 12, 13. (2.) Here we have a Kingdom of Christ in some sense or other: so in the *Revelations* we have a Kingdom of Christ in some sense. (3.) Here we have the *Roman Kingdom*, continuing until it be smitten by the Kingdom of Christ, as was proved: so in the *Revelations* we have the *Roman Kingdom* continuing until destroyed by the Kingdom of Christ; as Chapters 15, 16, 17, 18, 19. (4.) Here we have a Kingdom of Christ and his Saints set up after that the *Roman Kingdom* is destroyed, as we have proved: so in the *Revelations* we have a Kingdom of Christ and his Saints set up, after that the Beast, the false Prophet, and their Armies are destroyed: compare Chap. 19. at the end, with Chap. 20. at the beginning. Thus in general: See upon all the places.

Secondly, We may make the Comparison in some few particulars.

(1.) We have the Kingdom (as to the Spiritual State thereof at least) of Christ set up in the days of the *Roman Kingdom*, Dan. 2. 44. So in the *Revelations* we have the Spiritual Kingdom of Christ set up in the days of the same *Roman Kingdom*, and continuing through all the States thereof. (2.) Here we have a Stone cut out of the Mountain without hands (a People converted at some time or other out of the *Roman Kingdom* by the mighty Power of God:) so in the *Revelation* we have a People converted out of the same *Roman Kingdom*, Chap. 6. 1, 2. Chap. 10. 8—11. Chap. 14. 6, 7. Compare Chap. 7. 9—17. See upon all these places. (3.) This Stone smites the Image (bringing it to nothing) and by consequence the *Roman Kingdom*.

Kingdom: so in the *Revelations* we have the Saints destroying the same *Roman* Kingdom, Chapters 15, 16, 17, 18, 19. (4.) We see that when the Stone hath so done, it becometh a Mountain filling the whole Earth: so in the *Revelations*, after the Saints have perfected the Ruin of the *Roman* Kingdom, they are set upon Thrones, and Judgment is given unto them, Chap. 20. ver. 4. (5.) As the Kingdom of the Stone becoming a Mountain, doth immediately succeed the *Roman* Kingdom in this 2d of *Daniel*; so the Kingdom of the Saints in the *Revelations* doth immediately succeed the *Roman* Kingdom: See upon the places. And thus it appeareth, That the Kingdom signified by the Stone becoming a Mountain, and filling the whole Earth, is the same with the Kingdom of Christ and his Saints, to be set up at the beginning of the Thousand years, *Rev.* 20. ver. 4.

Qu. 10. Concerning the Stone cut out of the Mountain without hands; what is this Stone?

1. We are to take notice in the first place, how that *Daniel* himself in the 44th Verse gives the Interpretation of Verses 34, 35. For the 44th Verse is an Exposition; and therefore whereof should it be an Exposition, but of the Text he had before him? And therefore his Exposition must be our surest Guide in our Application.

2. Therefore Christ himself, properly, neither is nor can be intended by this Stone, as is generally (by a strange oversight) supposed. For, (1.) Not a word to that purpose, but the contrary rather, in the Explication given by *Daniel*, verse 44. (2.) In what sense can Christ himself

be said to be a Stone cut out of the Mountain without hands? (3.) In what sense can Christ himself be said, first to be a little Stone, and after becoming a Mountain filling the whole Earth? Or where are those Scriptures that may justify such an Application?

3. By the Stone, simply consider'd, as cut out of the Mountain without hands, we are to understand (as *Daniel* himself informs us) that Kingdom that the God of Heaven sets up in the days of the *Roman* Kingdom. This I ground (1.) Upon *Daniel's* Interpretation of the same thing: *Nebuchadnezzar* in his Dream saw a Stone cut out of the Mountain without hands; and *Daniel* in the Application tells him, that the sense is, The God of Heaven shall in the days of those Kings set up a Kingdom. (2.) I ground it upon a Consideration of the thing it self, as it will appear to be, when the words in the one place are compared with the words in the other; for consider, and we shall find the Stone cut out of the Mountain without hands, to be nothing else but the People of God converted by his own Almighty Power, from among the rest of the People of the Great *Roman* Kingdom, separated from it both in their Worship and Manners, raised up and set apart for God himself, his Name and Worship: Now, I pray, What is all this, but that Kingdom purely Spiritual, which the Lord hath long since set up within the very Bowels of the Great *Roman* Empire? And what are all these things, but what *Daniel* himself hath said, in these words; *And in the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed?*

4. Now the Kingdom thus cut out, is called a *Stone*, because the People of this Kingdom do in God's time become the Instruments in his hand, which shall smite the Image upon the Feet thereof, as with a mighty and great Stone falling down from an high Mountain upon them, breaking to pieces not only those Feet, but also the whole Image; so that (as such) it becomes a meer Nothing in the World, as we have it in Verse 35.

Qu. II. *But when was this Cutting out, Conversion, or Separation?*

1. There have been some signal and famous seasons of Cutting out in all, since the Ascension of Christ: as at the First going forth of the Gospel by the Apostles and others in the first ages of the New Testament; and then in that famous Dispensation of the *Waldenses*; and afterwards in the time called the Reformation, beginning with *Luther* and others. But we look yet for a famous going forth of the Gospel into all the World, according to *Rev.* 14. 6, 7. compared with *Rev.* 7. 9—17.

2. All these, and whatever have come to pass from the Ascension of Christ to this day, to the same purpose, do belong unto that one Spiritual Kingdom of Christ which the God of Heaven is said to set up in the days of the *Roman* Kingdom; for as the Spiritual Kingdom of Christ is but one, through all Ages of the Testament; so all the Dispensations of Light and Conversion in those Ages, are but the means in the Hand of God, of its Erection, Edification and Continuance. Therefore,

3. We

3. We need not be very Solicitous or Curious in this thing; for we cannot miss it far, though we consider this Cutting out only in general, without applying it to this or the other special Dispensation. For the great Church of New-Testament-Saints is but one and the same from First to Last. And therefore, if we say no more, but that the generation of Saints shall in God's time become a People arm'd with Power, called out by him, and directed by his Providence, to smite the Image on the Feet thereof, and so dispatch it from the Face of the Earth.

4. But nevertheless if I were to fix upon any one Dispensation rather than another, I would lay fast hold on that Company to be converted by that going forth of the Gospel, which I do look for, according to that famous Prophecy, *Rev. 14. 6, 7.* compared with *Chap. 7. 9—17.* For I am very well satisfied that the People then to be converted, shall be eminently imploy'd in pouring forth the Vials of the Wrath of God upon the Antichristian Kingdom, and the *Turkish* also. And that will be the self-same with the smiting of the Image upon the Feet thereof, which we have under consideration. Thus much for the First consideration of the Stone cut out of the Mountain of the great *Roman* Empire. Proceed we now according to the Text and the Interpretation given by *Daniel*, and the consent of other Scriptures, speaking to the same purpose, and about the same thing, though in other Words and Emblems.

Qu. 12. Which smote the Image upon his Feet that were of Iron and Clay, and brake them to pieces?

1. The Stone now cometh under another consideration than before; for before it was only considered as a Spiritual Kingdom, according to the First part of the 44th. verse; but now it is brought in as armed with Power and Authority, and falling forcibly upon the Feet of the Image, as a mighty great Stone about to grind the whole to Powder.

2. Therefore they may now be said to begin to take possession, and to contend with their Enemies for that Kingdom so long before appointed for them, and promised to them; for though they be a great way from a full and peaceable possession, yet they may be truly said to enter in a remote way upon the Kingdom, as will appear; (1.) From the Words of Daniel in the Explication, verse 44. *And the Kingdom shall not be left to other people, but it shall break in pieces and consume —*. Where observe, that Daniel's Words imply, First, That the Kingdom is come after a new manner into the hands of the Saints. Secondly, That then they go about to break down all other and contrary Kingdoms, and not before. Thirdly, That after all is done, they become a Mountain filling the whole Earth, and abiding for ever, and not before. See more for this upon the 44th. verse it self. (2.) As it is in the Revelations about the same matter, so must it be here. Now in the Revelations, the Kingdom of Christ and his Saints begins

begins in a preparatory way, with the time of their going out with the Vials: as *Chap. 15. Verses 1, 6, 7.* and yet they come not to a full and peaceable Possession of the Kingdom, until they have by the Vials perfectly destroyed and removed the whole *Roman Kingdom*: So must it be in the Text before us, seeing the Kingdom, the People, and the Way unto the Kingdom, are the same in both places. (3.) Thus it was with *Israel* under the Conduct of *Joshua*, as to the Land of *Canaan*; they entred upon their Kingdom as soon as they passed *Jordan*, and began to smite their Enemies; and yet they had a long War before they came to a full and peaceable Possession of the same Kingdom: See *Deut. 2. 24* — begin to possess and contend with them in battle: the Case is the very same here.

3. *The Stone smites the Image upon his feet*: That is, it smites the *Roman Kingdom* in the Last and Antichristian State thereof; for that is the State of it which now remaineth, and in which the Kingdom is continued, and after a sort the whole Image.

4. *And breaketh them to pieces.* A fore Blow; for it breaks all the proud Papal Kingdom to nothing, so that it can stand no longer. See the same thing begun in the first Vial poured out upon the Earth, but finished in the last of them: as *Chapters 15, 16, 17, 18, 19.* For those Chapters are but as a large Narrative of what is here said in a few words: See the same things also in *Dan. 7. Verses 11, 26.* And thus the *Roman Kingdom* is gone off the Stage of the World in all the States thereof, and that for ever; yea, for ever and ever: Faithful is he who hath promised, who also will do it.

Qu. 13. *Then was the Iron, the Clay — broken to pieces together, and became as the Chaff of the Summer-tbreſhing Floors, and the Wind carried them away, that no place was found for them.*

1. We may conſider that the *Babylonian, Perſian, Grecian Kingdoms* were all, after a ſort, continued in the *Roman*; they were formally deſtroyed in the Times foregoing, but materially they were continued in the Fourth; and therefore are they all united in one great Image, ſeeing the Matter in general of them all is the ſame.

2. The Image did all of it ſtand upon the Feet; and therefore the Feet being broken, all is broken to all intents and purpoſes, but not before.

3. The whole Image; and therefore all the Kingdoms repreſented thereby, are ſo deſtroyed, ſo put away, as never to be recovered, never to be able to ſtand up again: For it is ſaid, *That the Wind carried them away as Chaff, ſo that no place was found for them*: Not as it is ſaid *Rev. 6. 14.* but as *Rev. 16. 20.*

Qu. 14. *And the Stone which ſmote the Image became a great Mountain, and filled the whole Earth.*

Now the Stone cometh to us under a Third Conſideration: For (1.) It was laid before us barely as a Stone cut out of the Mountain; a People ſeparated from the World, *John 15. 19. Rev. 14. 3, 4, 5.* (2.) Then it comes in as armed with Power, and ſmites the Image. (3.) But having ſo done, it becomes a Mountain, and that
is

is a Kingdom : For as the *Roman* Kingdom (out of which this Stone is cut) is called a *Mountain*, so this New Kingdom is called a *Mountain*, because it is such a Kingdom (as to the general Nature thereof) as the *Roman* and the other Kingdoms were, though every way different in Qualities ; and in this sense it hath never yet appear'd in the World. (4.) It becomes a great Mountain, that is, a great Kingdom ; and far greater than the *Roman* : For the *Roman* is called only a Mountain, but this is called a great Mountain in comparison of it. Now when did such a great Kingdom appear in the hands of the Saints ? (5.) *It is said to fill the whole Earth*, because to bear Rule in all the Earth, *Dan. 7. 27.* and therefore far to exceed the *Roman*, or any of the Four Kingdoms ; for to speak properly, never one of them all Commanded the half of the Earth. But this must be a Kingdom, a Dominion, and the greatness of a Kingdom under the whole Heaven. And hath such a Dominion of the Saints ever been seen in the World?

Qu. 15. Upon Verse 44. That we may obviate some Objections : *And in the days of those Kings shall the God of Heaven set up a Kingdom that shall never be destroyed, and the Kingdom shall not be left to other people.*

1. *In the days of those Kings.* First, In general here is meant, That before the days of these *Gentile* Kings was over, God would set up a Spiritual Kingdom for himself in the midst of their Bowels. Secondly, But a special respect is had unto the *Roman* Kingdom ; for in the days thereof did
God

God set up the Kingdom here intended in the first Part of the Verse. 2. *Shall the God of Heaven set up a Kingdom.* This is that Spiritual Kingdom of Christ (or Spiritual State of his Kingdom) which hath hitherto been in the World, and shall be to the end; whereof we have heard before.

3. *And the Kingdom shall not be left to other people.* Thus we are to take up the whole matter in the words before us: First, At the going forth of the Gospel the Spiritual Kingdom of Christ was set up in the World. Secondly, That then was laid the Seeds and Foundation of the Kingdom, in the sense we plead for, in the World. Thirdly, That these Seeds, and that Foundation was to continue in the World through all the Times of the Roman Kingdom. Fourthly, That out of that State of the Kingdom of Christ, should be raised those Instruments and fit Persons, which being called of God, and directed by his Providence, should begin to take possession, and proceed to smite the Image, and so bring the Kingdom we plead for, compleatly into the hands of the Saints, so as never to pass away from them; but on the contrary, abide with them until the End of the World. And therefore, 4. It is said, *It shall break in pieces, and consume all those Kingdoms, and it shall stand for ever.* That is, having broken and removed the other Kingdoms, it shall become a great Mountain filling the whole Earth, and continuing to the End of the World. But some Objections, with no small Confidence, are raised against our Application of this and other Verses.

It is Objected, That setting up the principal Kingdom of all, to wit, the Spiritual Kingdom of Christ at his Ascension, is intended here, and nothing else; and therefore it hath been already in the World.

I Answer to this. 1. We acknowledge, that the Kingdom of Christ, considered simply as Spiritual, was then set up in the World; and we confess, that his Kingdom so considered and set up, is intended in the first part of the Verse: *In the days of these Kings shall the God of Heaven set up—*.

2. But we deny, that the Kingdom signified by the Mountain filling the Earth, and as coming into the hands of that People from whom it shall not pass to any other People, is the Kingdom of Christ, considered simply as Spiritual; And we deny, that it was set up at the Ascension of Christ, as a Kingdom filling the whole Earth, or as coming into the hands of the Saints, according to the Prophecy before us, and the design of it. And for this let the Reader consider what was said before. To which I add, (1.) What Sutableness, in a way of Comparison, is there to be found between Four great Temporal Kingdoms, and a Fifth to be set up after them, which is purely and absolutely Spiritual? For are not the first Four described with a special respect to the Kingdom of Christ which is to follow? And if the former be Temporal, outward, and after a special manner worldly, but the Fifth only and purely Spiritual; What Light can be derived from the one to set forth the other? or from the first Four to set forth

forth the Fifth? None at all, according to the Sentiments of these Worthy Men. (2.) When the Spiritual Kingdom of Christ was set up at his Ascension, as it found, so it left the *Roman* Kingdom in full Force and Power; and so it continued for some Ages. But this Kingdom, as a Stone, first destroys the whole Image (and therefore the *Roman* Kingdom) and then sets up, as a Mountain filling the whole Earth, after it hath thus made way for it self. (3.) For the Spiritual Kingdom takes up no room, giveth no resistance to the Monarchies of the World, no more than Spirits give to Bodies. So that there is no need to remove the one to make way for the other, for both are consistent, and have been for many Ages. But the Kingdom of Christ, in the sense we plead for, needs room, makes resistance; and therefore we see, that it first breaks the Image, removes it out of the way, and after all sets up for it self, in the room of all the former; and we are very sure, that so it did not at the Ascension of Christ. (4.) Can we imagine that a Kingdom meerly Spiritual, and no more, is understood by all those Expressions in the 7th of *Daniel*? But the Saints shall take the Kingdom (What Kingdom, but the same the Four Beasts had before, as to the general nature thereof?) And the time came, that the Saints possessed the Kingdom (Mark it, they are Saints, and therefore a Spiritual Kingdom before now;) and the Kingdom, and the Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints—. Now to say, that in all this there is nothing but a Kingdom meerly Spiritual, is

to say what we please, rather than what is rational.

Some Labour to support the former Objection by a passage in the 44 *verse*. *A Kingdom that never shall be destroyed; Therefore (say they) then it must be Spiritual, a Spiritual Kingdom.*

I *Answer*, 1. The Kingdom of Christ, considered as Spiritual, in its first beginning and Principles, shall never be destroyed, or come to an end, for it is but his Kingdom of Grace in the Souls of his People, and therefore as such it shall continue to Eternity. This we know and acknowledg.

2. But we deny, that the Kingdom of Christ, as intended in the Text, cometh under no other consideration; for it is evident, that it doth: because it is a Kingdom which at a certain time cometh into the Hands of the Saints, and it shall not pass away from them to another People, and it shall consume and destroy all other Kingdoms. Now if only a Spiritual Kingdom were intended, what need of all these Words? Or would not some of them be very improper, if not absurd? For a Kingdom, as purely Spiritual, cannot pass from one People to another; the outward means and ways of its Administration may pass from one People to another, and frequently doth; but its self not so: for as none had, or could have had it before the Saints themselves; so none shall, or can, have it after them. And therefore we need not be told, it shall not pass from them to another People.

3. Though

3. Though the Kingdom we plead for must come to an end, as it is an Outward, Visible, Temporal Kingdom; yet that ending of it is not properly a destruction of it, according to the sense of that Word, as intended in the Text. For that Word is used only to signify, that this Kingdom shall not be Corrupted, Destroyed, Broken into Pieces, and made to Perish, as the former Kingdoms had been, which were made to pass away and perish by External Force and Violence, one after another. To an end it must come; but Destroyed, in the sense of the Text, it shall not be; for many things come to an end, concerning which it cannot be said they were properly destroyed, according to the sense of the Text and the Word used. The Worship under the Law came to an end, but we must not say, that God Destroyed it; for he only laid it decently and quietly aside when the period thereof was come, and the end intended thereby Accomplished: so will it be with all the Ordinances of the New Testament; and nevertheless, what more absurd than to say, they shall be Destroyed? And therefore to come to an end, and not to be Destroyed, are consistent according to the purpose of the Text.

4. As for the other Words, *It shall stand for ever*: No more is intended by them, than the continuance of this Kingdom to the end of the World. For (1.) The Words are spoken in comparison of the former Kingdoms, and brought in, in opposition to the former Words, thus. It shall not be Destroyed, as the former Kingdoms, but shall continue to the end of all Time. (2.) As to the Original Words, though they often

signify Eternity; yet it is known of all, who know any thing of that Language, and the use of Words in Scripture, that they are put frequently to hold forth only a temporal Perpetuity, sometimes the Ages of the whole World to the end, and sometimes the Ages only of such a Dispensation, as from the giving of the Law to the coming of Christ, and sometimes of the New Testament: as is evident in many instances, which are beyond exception; *Jerem. 7 verse 7—*. *In the land which I gave to your Fathers for ever and ever; Jerem 25. 5.* to the same purpose. And therefore, there is no force in this objection; for the Words can signify no more, but from the time that the Kingdom cometh to the Saints, to the end of the World, which puts a period and end to all things under the Sun. So much for the 44. *verse*; as for the 45. *verse*, I stand not on it, for there is no need, considering what hath been already said, and how plain it is in it self.

Qu. 16. *Why is the Fifth Kingdom in this Chapter represented by a Stone, rather than as in the Seventh?*

That all the parts of the Vision might agree, and one part thereof decently correspond with another; for as the Four Kingdoms of the several Pagan People are represented by the Image of a Man, and consisting of so many several Metals: so it was fitting, that the Fifth Kingdom, by which those Four are to be Destroyed, should be represented by a Stone, as by an Instrument every way fit for the purpose in Hand.

For,

For, I pray, what fitter to smite the Feet consisting of Iron and Clay, than a mighty great Stone, thrown with Force and Power against them?

Qu. 17. *Why is all this Vision and the Interpretation thereof given or made to Nebuchadnezzar, a Pagan King, and a deadly Enemy to the Jews and People of God?*

1. Doubtless God in making this Revelation to *Nebuchadnezzar*, had a further design than the bare Information of himself alone; for we have good cause to believe, that the Lord designed, that the things revealed at the present Juncture of Affairs, should be taken notice of, not only by himself, but also by his People in all his great Dominion, by his Sons after him, yea and by the following Kings in their Times and Ages. For the Lord saw meet to give, even to the *Pagan* World, some notice beforehand of those great and universal Monarchies that were Successively to arise and bear Dominion in the Earth; but especially of the Fifth and last of them; whereof the first Four were but Preludiums (or rather all of them but one Preludium and Prefage) and for the sake of which they are so fully foretold and described.

2. Nevertheless this Revelation is made to the King himself, in Person, in the first place, for some weighty reasons; As (1.) Because himself was the Head of the Image, and so in his beginning, of all the Universal Monarchies intended in this Prophecy. (2.) Because his having the Vision, together with its Interpretation, taken with all circumstances then attend-

ing the same, must necessarily render the whole Affair very Remarkable ; for he was the great King of the then known World; the Dream had effects upon his Mind and Thoughts; he summoned together all the Magicians, Astrologers and Wise Men of *Babylon*, they are all Nonplust; an order goes out for the Destroying of them all, thereupon; at last a certain person is found to tell the Dream and the Interpretation thereof to the King, even *Daniel*, a *Jew*, a Captive, one of the Hated People of the God of *Israel*; whereupon many Lives are saved from Death, &c. I say, all these things laid together, must render *Nebuchadnezzar's* Dream very Remarkable, and send the report thereof into most parts of the known World, and beget many thoughts of heart in all thinking Persons. And (3.) A respect in all this was had unto *Daniel* and his People; for hereby *Daniel* was had in great Reputation, and so exalted in the Kingdom of the King of *Babylon*, for the Comfort and Advantage of the Lords People: as *Joseph* was in *Egypt*, upon the like occasion, and for the same end in general. I can say no more at present.

Thus we have (by the help of God) passed through the Visionary or Prophetical part of this Second Chapter of *Daniel*; As for the other parts thereof, I concern not my self with them at present; for the sense is, for the most part, obvious; and where it is otherwise, it is better laid open already by others, than can be done by me.

A N
E X P O S I T I O N
O F T H E
Seventh Chapter of Daniel.

1. **T**HE Stope of this *Chapter* is, to give the people of God a Prophe-tical History of Five great and mighty Kingdoms, which were Successively to stand up, having the supreme Dominion in the Earth; beginning with the time when the *Jewish Church* came under the Power and Dominion of the *Babylonians*, and ending with the end of all time, that is with the day of final and eternal Judgment; See *Chap. 2. Page 1.*

2. The Parts of the *Chapter* are Two: the First part (*verse 1 — 14.*) contains Visions; The Second Part (*verse 15 — 28.*) contains the Interpretation of those Visions. These things are obvious: for in the First Part of the *Chapter*, we have the forementioned Kingdoms represented to *Daniel* in so many Visions; and in the other part we have one Informing *Daniel* as to the sense and meaning of the Material things contained in those Visions, relating unto the

same Kingdoms, so far as God saw meet.

3. In the First part of the *Chapter*, and *verse 1.* we have these Visions in a general way described. As (1.) By the adjunct, time when, *In the first year of Belshazzar King of Babylon.* 2. By the object or person to whom they were made, *Daniel.* And this set forth; First, by the manner how (*in a Dream of the Night upon his Bed.*) *Daniel* had a Dream and Visions of his Head upon his Bed. Secondly, by the effect upon him, or care had, (1.) For to write them, *And he wrote the Dream.* (2.) To report them, *And told the sum of the Matter or Words;* See for this *verse Dr. Willer* and others.

4. In the following *verses* of the First Part *Daniel* himself is brought in, giving a more particular Narrative of these Visions; *Daniel spake, and said.* And in this account we find these Visions to be of two kinds or sorts, greatly differing the one from the other; and therefore must hold forth a great difference in the Kingdoms represented in them. The First sort or kind of Visions are all of Wild, Fierce, Savage, Cruel, Dreadful and Terrible Beasts: The other sort of Visions are of the Ancient of days sitting upon a glorious Throne of Judgment, and of one like the Son of Man coming to receive the Kingdom.

5. The design of the First Kind of Visions (being all of Beasts) is to represent the great Monarchical *Gentile* Kingdoms, which were to arise one after another in the World, and to have the Dominion over the People of God from the beginning of the *Babylonian*, to the entrance of the Christian Kingdom. For the clearing

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clearing of this, see *Chap. 2. Numb. 3.* for the Scope in general is the same there and here.

6. These Beasts (representing the foresaid Kingdoms) are first expressed in a more general way in the Vision, *ver. 2, 3.* For there we have (1.) The Adjunct antecedent unto the appearance of them; *And behold the four winds of heaven strove upon the great sea.* (2.) The Beasts themselves described, (1.) By their Original, *Came out of the sea.* 2. By some Adjuncts, as their Number, Greatness, Diversity.

Qu. 1. *On these two Verses, 2, 3. I saw in my vision by night, and behold, the four winds: What is the sense?*

1. *I saw in my vision by night.* They were represented to him in a Dream in the Night-season, and therefore he saw them in a Visionary way.
2. *The four winds of heaven strove upon the great sea.* Hereby is held forth the general Confusion and unsettling of the World by Wars of all sorts, among all sorts of people, striving, striving, striving, and all for Dominion. 3. *And four great Beasts.* (1.) Four great Monarchical Kingdoms, (the Babylonian, Persian, Grecian, Roman.) (2.) Called Beasts most fitly, because of their Inhumanity, Cruelty, and Beastly Lawless proceeding in obtaining, enlarging, and maintaining their Dominions. 4. *Came up from the sea:* Out of the Sea of the forementioned Confusions and Comotions: For after much War, the Conquest or general Victory falling at last to one sort of People, Four several Monarchies successively arise, and stand up in the Earth. 5. *Divers one from another.*

another. For though they be all of them Beastly, yet there is a diversity among them in some things, as appeareth by the various Beasts, whereby are represented in the Vision the several Kingdoms, with all their concernments and qualities.

I. *The Lion*, ver. 4.

7. In the following Verses those Beasts are more particularly express'd in order one after another, according to the Order of the Kingdoms by them represented; where in the first place we have the first Beast representing the *Babylonian*, described, (1.) By his Similitude, *The first Beast was like a Lion.* (2.) By his Wings; which come under a double consideration: First, As entirely enjoyed, *And had Eagles wings.* Secondly, As pluck'd; *I beheld till the wings were pluck'd.* And that set forth by the effects or consequents on the Beast, in several particulars, expressed in the end of the Fourth Verse: Of which more in the Explication.

Qu. 2. On Verse 4. *And the first was like a lion, and had eagles wings: and I beheld until the wings — ?*

1. *The first beast like a lion*: For State and Glory above the other Kingdoms; and therefore is the same Kingdom compared to fine Gold in the Image, Chap. 2. 2. *And had eagles wings.* Holding forth Exaltation above the other Kingdoms, Celerity and Expedition in advancing Dominion; 2 Sam. 1. 23. Jer. 4. 13. 49. 40. 3. *And I beheld until the wings thereof were pluck'd.* Deprived of Imperial Dignity and Glory. 4. *Whereby it was*

was lifted up from the earth: For so I render the words: For (1.) Though the Copulative (*vab*) be used, yet it is known that it is often found equivalent to the Relative. (2.) The Sense and Scope of the place requires it should be so rendered; as appeareth by the following words. And therefore the sense is, That his Wings whereby he had been exalted above other Kingdoms, are now taken away, so that he can soar on high no longer, but he must be as others. 5. And therefore it is said, *He is made to stand upon his feet as a man*. Brought down to the rank of other men and Kingdoms. 6. *And a man's heart given him*. Low and mean Spirits, not Imperious and Irresistible, as before.

2. *The Bear*, ver. 5.

8. The second Beast, representing the *Persian* Kingdom, is describ'd. And (1.) By a Similitude; *And behold another beast, a second, like a Bear*. (2.) By the Effect; *And it raised up it self on one side*. (3.) By its Adjuncts, *And it had three ribs in the mouth of it between the teeth of it*. (4.) By the Adjunct occupied; set down, (1.) In general, *And they said thus unto it*. (2.) More particularly, *Arise, devour much flesh*.

Qu. 3. Verse 5. *And behold, another beast, a second, like a Bear; and it raised up it self on one side; and — ?*

1: *And behold a second beast*. The second great Kingdom, to wit, the *Persian*, compared to a Bear, because of their barbarousness; for the *Persians* were a savage barbarous People, brought up

up in the Mountains; even as a Bear is more uncomely to the sight than a Lion, and a more unpleasant Beast. 2. *And it raised up it self on one side:* Or it raised up one Dominion; some read the word one way, some another: However, the sense is, That the *Persian* could abide no Mates in the Empire; and therefore of two Sides or Peoples he made one: For they were at the first *Medes* and *Persians*, but afterwards all the Kingdom stood as it were upon the *Persians*. 3. *And it had three ribs in the mouth of it* —. By their Teeth Beasts make their Conquests; and therefore the three Ribs are the three parts conquered by the *Persian* Monarch, and fed upon; according to *Chap. 8.* 4. where the same Beast is said to push *Westward, Northward, and Southward.* 4. *And they said thus unto it, Arise, devour much flesh.* His great and large Victories, joined with much unsatiable Cruelty, Slaughter and Spoil, is held forth in these words: And there may be a respect to certain Instruments, by whom the *Persians* were stirred up at several times to make Conquest of such and such Nations: See *Dr. Willet.* I am sure the Providence of God is in it, who raised up the *Persians* to plague (among others) the *Babylonians* for their Cruelty against the People of God; *Jer. 50. 9—21. chap. 51. 1—4.*

3. The Leopard.

9. The Third Beast, representing the *Grecian* Kingdom, is described, 1. By his likeness to a Leopard; *After this I beheld, and lo, another like a Leopard.* 2. By his Adjuncts; as First, Four-winged; *Which had upon the back of it four wings of a fowl.* Secondly, Four-headed; *The beast had also*

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also four heads. Thirdly, Dominion; And dominion was ———.

Qu. 4. On Verse 6. *After this I beheld, and lo, another like a Leopard, which had upon the back four ——— ?*

1. *Another like a Leopard:* So compared in respect of Subtilty, Rapidity, Celerity, and the various Forms (perhaps) into which the *Grecian* Kingdom was cast from first to last. 2. *Which had four wings upon the back of it.* Hereby is signified the Celerity of *Alexander* in the Conquest made of other Nations, even to admiration; as is to be seen in the History of him at large. 3. *The beast had also four heads.* Four Kings that arose over that Kingdom, after the Death of *Alexander* the first King thereof, called four Horns, chap. 8. 8. 4. *And dominion was given to it.* The *Grecian* obtained a very great Dominion in the World; and therefore it is said, chap. 8. 8. *The Goat waxed very great;* and chap. 9. 3. *A mighty King, great Dominion.*

4. The Nameless Beast.

10. The fourth Kingdom, represented by the fourth Beast, is not the *Grecian* Kingdom, as continued in the two famous Successors of *Alexander* the Great; as shall appear by Arguments taken from the Prophecy it self, and the Matter of Fact, as followeth.

1. To affirm, That the Kingdom represented by the fourth Beast, is the *Grecian* Kingdom continued in any of the Successors of *Alexander*, is contrary to the plain Scope and Design of the Vision

Vision of these Beasts : For the design is to represent the great Monarchical Kingdoms of the *Gentiles*, which were to arise one after another in the World, and to have the Dominion over the People of God. This hath been shewed before; and therefore to suppose the *Roman* Kingdom left out, is a most unreasonable supposition; forasmuch as it was to be the most considerable of all the four, not only in respect of the World in general, but also, and in an especial manner, to the Worshippers of God.

It is objected, *That the Gentile Kingdoms are represented in Daniel only so far as concerned the Jewish Church; and therefore the Roman Kingdom is not intended by the fourth Beast; therefore the Successors of Alexander.* I answer,

(1.) This is true so far as the *Jews* were the only People of God; but when the *Gentiles* also became his People, the Monarchies are described with a respect to them also. And therefore the Kingdoms in *Daniel* are not related to the *Jews* only, nor to the *Gentiles* only, but to the People of God, both of *Jews* and *Gentiles*: For at the end of these Kingdoms it is said, *That the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the most High.* Who are they? Who are the people of the most High? Shall we here shake off the *Gentiles*, and say, they are only the People of the *Jews*? Then it will follow, that the *Jews* only must make up the Kingdom of Christ; which is absurd.

(2.) I dare affirm, That the New-Testament Church is principally concerned in the Visions of the Second and Seventh Chapters of *Daniel*. For (1.) They are the only Saints pointed at and mentioned in all the Discourse of the Four Monarchies in those Chapters. (2.) Are they not the People that have laboured under the *Roman* Kingdom ever since the Ascension of Christ? And shall they be overlook'd in giving out these Visions? (3.) The Church was to be longer under the *Roman* Kingdom, and to suffer more under it, and by it, than under and by all the other Kingdoms; yea, very much longer, and very much more.

(3.) Though we should admit that the Monarchies are described only in relation to the *Jews*, that would not exclude the *Roman* Kingdom from being the Fourth, and introduce a Branch of the *Grecian* in the room thereof: For (1.) It was expressly foretold, That the Church of the *Jews* should come under the power of Strangers, and continue so, from the beginning of the *Babylonian* Kingdom and Captivity, to the Birth of Christ: *Micah 5. 3. Therefore will he give them up, until the time that she which travelleth hath brought forth: Then the remnant of his brethren shall return unto the children of Israel.* Here is a full and plain Text to the purpose in hand, and therefore they must be under the *Roman* also. And this one Text shews the great mistake of those who under a pretence of a special respect to the *Jews* in the Visions of these Kingdoms, do always labour to exclude the *Romans* from all concernment in them. (2.) (Which confirms the former), do we not know that the *Jews* came under the
Power

Power of the *Romans* long before the Birth of Christ? And much longer before the end of their Church, State, and Kingdom, even about 130 Years. And it was shewed before, that they suffered more under the *Romans*, than under all the other Kingdoms.

2. To affirm that the Kingdom in the Successors of *Alexander*, and especially in the *Seleucidae*, is held forth by the Fourth Beast, is contrary to the plain distinction and diversity maintained in all these Beasts, both in the Dream it self, and in the Explication thereof; for they are said to be four great Beasts, divers one from another, yea all of them equally divers from each other. Then the first is named and described, and then the next called Another, and, as a second Beast, comes under another and new description; and so to the last of them. Then cometh the Fourth under a more remarkable difference, not only from the First and Second, but also from the Third, than is to be found among all the rest. And then in the Explication, the difference is carried on with advantage. Therefore what reason to say, That the Fourth Beast is only a Branch, or a Part, or but one Head of the Third, or *Grecian* Kingdom? When it is brought in every way as different as from the other two that went before; yea, with more remarkable differences. So that in truth, we may as well say, that the Second is a Branch of the First, and the Third a part of the Second; as that the Fourth is only one Head or part of the Third: For if it be but the *Seleucian* Kingdom, it doth but answer unto one of the Four Heads of the *Grecian*.

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3. To say, That the Fourth Beast is the Kingdom of the *Seleucidæ*, is contrary to the design of the 2d and 3d Verses, which is to shew, That these Four Kingdoms arose successively to subdue the World one after another. For it is said, *Behold, the four winds of Heaven strove upon the great sea*. Now these four Winds are four, and every way distinct from one another, and may hold forth four distinct sorts of people, striving for the Supreme Dominion. But now the *Seleucidæ* were not a People distinct from the *Grecians*. And again, *Four great beasts came up from the sea, divers one from another*: That is, four great Kingdoms out of the foresaid Commotions, every Kingdom equally distinct from the rest; but the Kingdom of the *Seleucidæ* was not so equally distinct from the Kingdom of *Alexander*. Moreover, the *Seleucidæ* (or any of all the Successors of *Alexander*) cannot be said to arise as a distinct People to make a new Conquest of the World; for they found it already subdued to their hands; for *Alexander* had done that work for them. And therefore it is known, that the Work of his Successors almost ever after was to contend among themselves at home, and to guard against the *Romans* and such abroad.

4. To say that the Kingdom of the *Seleucidæ* is held forth by the Fourth Beast, is contrary to the description given of the Third Beast, or *Grecian* Kingdom of *Alexander*; for that description is such as taketh in all the Successions in that Kingdom, and therefore the *Seleucidæ* and their Kingdom also. So that indeed the Kingdom of the *Seleucidæ* belongs to the Third Kingdom as a part thereof; for where the whole is, there must

be all the parts. And if we must make a distinct Kingdom of the Successors of *Alexander*, let us place that Kingdom in the Third Beast, (for I am sure the Successors of *Alexander* are there) and so leave out *Alexander* himself, and let the *Roman* come in; for this might seem to have some appearance of reason; but to say that the Fourth Beast is the Kingdom in the Successors of *Alexander*, is contrary both to sense and reason. For shall we have first a Kingdom made up of all the parts, and so have the whole in it? And then a distinct Kingdom made up of one of the parts? I am sure that *Alexander* and his Successors do make but one Kingdom in the Eighth Chapter, Verse 22. ; for there the *Grecian* Kingdom is expressly distinguished from *Alexander*, as the whole from the part, comprehending both himself and the division of the Kingdom among his Successors; see *Chap.* 8. 21. Therefore because both himself and his Successors are included in the Third Beast, which way then should his Successors be extended unto the Fourth Beast?

5. That the Fourth Beast should be the *Seleucidae*, is contrary to the prefixing of a Preface unto the Vision of him, the proposing him without a name, the curious enquiry of *Daniel* about him, the far more large description bestowed on him than on all the former Beasts. Now what is all this for, if only a Branch of a Kingdom were intended? (Nay, I may say, a part of a Branch of a Kingdom; for they who plead for the Kingdom of the *Seleucidae* as here intended, carry the whole matter no further than *Antiochus Epiphanes*, who was but the Eighth King of that Line, though in all they were 21, or 22.)

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(1.) Can we think if *Daniel* were only passing from the description of the *Grecian* Kingdom in general, unto the description of one only part (or rather part of a part) of it, that he would introduce that description with such a remarkable Preface and Transition as we have in these words; *After this I saw in the night visions, and behold, a fourth beast* : A Preface every way as famous as at the entrance to the Narrative of the whole Dream; and nothing like it in passing from the First Beast to the Second, nor from the Second to the Third. A plain indication that *Daniel* is entering upon the description of a Kingdom every way new and distinct from the former, and not upon a part of a Fourth part of the *Grecian* Kingdom, which he had before described.

(2.) Why doth he propose this Beast as some strange unknown Monster without a Name, and so as one that must not yet of a long time be fully known in the World? I say, what was all this for, if only a part of *Alexander's* Kingdom was yet further to be described? But now apply it to the *Roman* Kingdom, and Reasons may be given (as we may see after); but apply it to the Kingdom of the *Seleucidæ*, and no man can give a solid Reason why it should be thus.

(3.) If only a Branch of the *Grecian* Kingdom did now again begin to appear to *Daniel*, after he had before seen the whole, what need of all this curious prying, enquiring, and narrow observation upon the appearance of it? seeing that nothing new did now appear to him, *ver.* 19, 20.

(4.) If the Kingdom of the *Seleucidæ* be intended, why is there a more large, accurate, and terrible description bestowed on this Beast, than on all the former?

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former? Did the Kingdom of the *Seleucidae*, in all things held forth in this description, exceed all the former Kingdoms? We are sure it did not, and as sure that the *Roman* Kingdom did; for these things do necessarily argue the Fourth Kingdom to be far more great and wonderful than any of all the former; and therefore a part of the *Grecian* Kingdom cannot be intended; for the Kingdom of the *Seleucidae* was but a part; and that from the beginning to the end of *Antiochus Epiphanes*, was but a part of a part.

6. That the Kingdom of the *Seleucidae* should be intended by the Fourth Beast, is contrary to what is said of his being dreadful and terrible, and very strong in comparison with the former Beasts, as having Iron Teeth, and Nails of Brasses, devouring and breaking in pieces, and stamping the residue with his feet. These things cannot be said of the Kingdom of the *Seleucidae*, in comparison of the former Kingdoms: For (1.) If we take all the Four Successors of *Alexander*, they will not (all of them put together) come up to the strength of *Alexander* himself, as in his own time; as is evident, *chap.* 8. 22. (2.) Nor can it be said that the Kingdom of the Successors of *Alexander* did devour and destroy, as the former Kingdoms had done; for these Successors found the World already subdued by *Alexander*. And how much less can these things be said of the *Lagidae* or *Seleucidae* alone? For the Kingdom in either of these, was but a part of the whole Succession: And therefore the Fourth Kingdom cannot be the *Seleucidae*.

But it is said; *The Fourth Beast is thus expressed, not in relation to the World in general, but with respect to the Jewish Church, against which it was more terrible and strong than the former Kingdoms.*

I Answer, Here is nothing but that old and constant refuge which hath been beaten down often by these and such like Arguments: (1.) It is manifest, that the Iron of this Kingdom is the Character of it, distinguishing this Beast in a general and unlimited comparison with the Kingdoms going before, as hath been seen upon the Second Chapter. (2.) To put forth in *Judea* more Cruelty by reason of the weakness of the People, and not because of his own absolute strength, is not a sufficient Reason why he should be Characterised and distinguished from others, by this of fearfulness and strength, any more, than some Tyrant may be superlatively compared in Strength with *Julius Cæsar*, *Alexander* and such, because more Cruel and Formidable than they, in respect of some weak and non-resisting persons, over whom without exerting much Strength, he might easily exercise this Tyranny. (3.) The *Babylonian* Kingdom was far more terrible and destructive to the *Jews*, than the Kingdom of the *Seleucidæ*. And some think, that the *Jews* would have vindicated themselves into Liberty, and have defended themselves against the *Seleucidæ*, had not the *Romans* come upon them and broken both them and the *Seleucidæ* together. (4.) It is said, that he should devour the whole Earth, tread it

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down

down and break it to pieces, *verse 23*. It is said to be of Iron, because it should bruise and break to pieces all the former Kingdoms. Now will any say, that by the whole Earth must be meant the Land of *Judea*? But if any should be so absurd, yet I think none would be so absurd as to say, that by all the other Kingdoms the Land of *Judea* must be understood. (5.) There is not a Word or Whisper in all the Text to favour this Objection, but the contrary. Therefore it is left without help.

7. This Beast is said to be diverse from all the Beasts that were before him: now there must be some reason for this diversity, which cannot be found in the Kingdom of the *Seleucidæ*; for in what extraordinary and strange thing was it diverse from all the other Kingdoms? (1.) Some say, it was extraordinary, because some of the *Egyptian* Kings are mixed with the *Syrian* Kings in the Number. I *Answer*, This mixture it self is unwarrantable, as we may see afterwards; and they must be sorely put to it to make out their own supposition, who force themselves upon such miserable shifts. (2.) Dr. *Willet* here again fleeth to his old and constant refuge, saying, That this Beast is unlike to all the former, because of its Cruelty against the *Jews*, or People of God. *Answer*. To this we have spoken before, and the Vanity thereof hath been discovered. And it is a wonder, that any who consider all the the Injuries done to the *Jews* by the Kingdom of *Babylon*, and compare the same with what was done by the *Seleucidæ* to the same People, should give this reason, which the Doctor giveth of the Dissimilitude mentioned, seeing that upon
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that consideration this Beast should rather be said to be like some of the former, than unlike them all. For my part, I think, that divers of these Answers are rather meer Evasions, than any thing else.

8. That the Kingdom of the *Seleucidæ* should be intended, cannot agree with the Ten Horns this Beast is said to have. And for this consider, (1.) Each Horn (according to the constant use in all such Visions) signifieth a Kingdom (either Superior or Inferior) together with its own Succession of Kings or Governours of any sort; *Dan.* 2. 38—. *Dan.* 8. 3, 20, 22. *Dan.* 7. 6. *Rev.* 13. 1. *Rev.* 17. 10, 11. *Isa.* 23. 15—. (2.) All these are the Ten Horns of the same Beast; and therefore they hold forth Ten Inferior Kingdoms, into which this great Kingdom in the last state thereof, was to be divided, even as the Ten Toes in the Image, as *Rev.* 12. 3. *Chapter* 13. 1. *Chapter* 17. And therefore this cannot by any means agree to the Kingdom of the *Seleucidæ* in *Syria*; And therefore it is not intended here. But for this, see more upon the Ten Horns.

9. That the Kingdom of the *Seleucidæ* should be held forth by the Fourth Beast, is altogether inconsistent with that famous Session of Judgment, by which the Beast is Slain, his Body destroyed and given to the Burning Flame: *verses* 9, 10, 11. For (1.) Here is a most famous Session of Judgment, and the same as famous as most we have in all the Bible; yea none to compare with it in all things, excepting only the Judgment of the great Day. (2.) It is set up, when the times of the Four Beasts are at or towards an

end, as appears by *verses* 9, 10, 11. compared with *verses* 25, 26, 27. (3.) It is evident, this Judgment sits to Judge and utterly to ruin the same Beast; for by this judgment the Beast is Slain, his Body Destroyed and given to the Burning Flame. (4.) We have no such, or any thing to that purpose, at the end of the First, Second, or Third Beast. And therefore the *Grecian Kingdom*, continued in the *Seleucidae*, cannot be intended by this Beast. For (1.) What reason can be given, why so famous a Session of Judgment should be at the end of the *Seleucidae*, rather than at the end of the other Kingdoms? Especially the *Babylonian*, which was more hurtful to the People of the *Jews* than ever the *Seleucidae* were. (2.) The Kingdom of the *Seleucidae* was not utterly ruined in the Death of *Antiochus Epiphanes* (for in him they will have to end all things concerning this Fourth Beast;) but the Fourth Beast is compleatly destroyed by this Session of Judgment. (3.) The Dying of *Antiochus* by a sore Disease, the ruin of his Armies, the extinction of his Race, and weakning of his whole Kingdom, and such like as these (about which the Authors themselves cannot agree) can no way be the fulfilling of what is expressed in the Words before us; *The Beast was Slain, his Body Destroyed and given to the Burning Flame.* (4.) But in the Destruction of the *Roman Kingdom* we shall find all these fulfilled to an Hair, as will appear in the Exposition.

10. Immediately upon the Destruction of the Fourth Beast there is seen *One like the Son of Man coming with the Clouds of Heaven*; For (1.) It is the very next thing seen after the Beast is given
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to the Fire: for what we have in *verse* the 12. is not any new thing, but only some thing declared concerning the Three first Beasts. (2.) He comes with the Clouds while the Ancient of Days sits in his solemn Sessions of Judgment: for it is said, *He came to the Ancient of Days, and they brought him near before him.* (3.) Upon his coming, the Dominion and Kingdom possessed before by the Beasts is given unto him: of which we must hear more afterwards.

But our Lord was not seen coming with the clouds upon the Destruction of the Kingdom of the *Seleucidæ*, however we apply this coming of his. For (1.) If we say, this is the coming of CHRIST to the Judgment of the great Day, then we are out of all doubt, that the Kingdom of the *Seleucidæ* cannot be intended by the Fourth Beast. And therefore they who have in former times pleaded for the Roman Kingdom, have always used this as an Argument against the Kingdom of the *Seleucidæ*. (2.) If we say (as indeed we should) that here is a representation of our Lord's coming and entering upon the visible and glorious possession of the Kingdom of the Thousand Years, we have what we desired: for we know that shall be after that the *Antichristian* is destroyed, and not at the destruction of the Kingdom of the *Seleucidæ*. But (3.) They who plead for the Kingdom of the *Seleucidæ*, as intended by the Fourth Beast, dare fix on neither of these ways; knowing that if they do, their Cause is gone for ever. And therefore rather than yield, they will venture upon the forced Application following. For we have them saying thus.

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That the coming of Christ in the Flesh to perform the Work of Redemption, is here set forth by his coming with the Clouds of Heaven; and his coming unto the Ancient of Days, to be his Ascension after his Resurrection.

I Answer, 1. O Lementabe Cause! that must be supported by such an uncouth and strange Application of Scripture as is here and elsewhere frequently made by worthy Men in this Controversy. But the contrary to this pretended sense shall appear and be made manifest in the particular Explication of the Words of the Prophecy.

2. Suppose it were so, that the coming of our Lord in the Flesh were intended, it would not therefore follow, that the Kingdom of the *Seleucidæ* is intended by the Fourth Beast. For (1.) These men extend all this large description of the Fourth Beast no farther than the Death of *Antiochus Epiphanes*; and who knows not that he died many years before the coming of Christ in the Flesh? (2.) They know and acknowledg, that the whole Kingdom of the *Seleucidæ* in Syria, together with the Land of *Judea*, came under the power of the *Romans* about Sixty Years before the coming of Christ in the Flesh.

3. But they tell us of some bits of Toes that continued so long in *Egypt* in the Race of the *Lagidæ*. I Answer, (1.) I cannot bear this going to the *Lagidæ* in *Egypt* out of the Chapter before us, and the description of the Fourth Beast, because these Men take no notice of the *Lagidæ* or *Egyptian* Kingdom in all this description of the Fourth Beast; but on the contrary, confine the
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the whole description to the Land of *Syria* and the Kingdom of the *Seleucidæ* in it, yea and that to a part of it only: for they extend the description no further then *Antiochus Epiphanes*, though there were 12 or 13 after him that Reigned as Kings of that Kingdom. And therefore why shall the continuation of the Kingdom of *Egypt* be pleaded, when the Question is about the continuance of the Kingdom of the *Seleucidæ* in *Syria*, according to their own application of the Fourth Beast? (2.) The *Grecian* Kingdom, as the Fourth Monarchy, and having the supreme Dominion in the World, and over the Confines about the Church, was at an end when the Kingdom of the *Seleucidæ* in *Syria*, together with the Land of *Judea*, came under the Power of the *Romans*; And therefore we are concerned (not at all in the *Lagidæ* in *Egypt*, but) only in the *Seleucidæ* in *Syria*. (3.) We have proved before (upon the Second Chapter) that we are no better, if we should go to *Egypt* and the *Lagidæ* in it; for we have shewed, that when they have wire-drawn that Race to the last bit of a Toe (as Dr. *Willet* expresseth it) we cannot be able to bring it to the time of Christ's coming in the Flesh; much less, therefore, the Kingdom it self of the *Lagidæ*: for what if a Son or a Daughter of the Offspring of the *Lagidæ* (and that also I know not how far off) should be found alive at such a time, will it therefore follow, that the Kingdom of the *Lagidæ* continued to such a time? And therefore (again) much less the *Grecian* Kingdom it self in the Successors of *Alexander*. And therefore however we proceed, the Kingdom of the *Seleucidæ* in *Syria* cannot be intended.

11. At the Destruction of the Fourth Beast the Kingdom, and the Dominion, and the Greatness of the Kingdom under the whole Heaven, is given to Christ and to his Saints : as *verses* 14, 18, 22, 26, 27. But it was not so at the Destruction of the *Grecian* Kingdom in the Successors of *Alexander*, or in any one of them. For (1.) The Kingdom here mentioned is that State of Christ's Kingdom hereafter to be set up in the World, as was proved *Dan.* 2. and shall be also upon this. (2.) Although we should grant (which we never will) that only the Spiritual Kingdom of Christ is intended, yet would it never therefore follow, that the Kingdom of the *Seleucidae* is held forth by the Fourth Beast : for the Spiritual New-Testament-Kingdom of Christ was not set up before his Ascension. And we have proved again and again, that the *Grecian* Kingdom in the Successors of *Alexander* was cast down long before the coming of Christ in the Flesh; and therefore much more before his Ascension, and the going forth of the Gospel into all the World : *Psalms* 45. *Psalms* 110. (3.) But in truth the Kingdom of Christ, considered merely as Spiritual, is not the thing here intended, as was proved upon *Dan.* 2. and shall be yet further proved upon this *Chapter* before we have done.

12. That the Kingdom of the *Seleucidae* should be held forth by the Fourth Beast, cannot consist with what is said of the little Horn, which the Authors of the contrary Persuasion constantly affirm to be *Antiochus Epiphanes*. For we shall find divers things in the description of that Horn, that never can be applied unto him.

him ; and if so, the Kingdom of the *Seleucidæ* cannot be intended. I say so, because the confidence of those who do plead for the *Seleucidæ* is grounded upon their confidence that *Antiochus Epiphanes* is the little Horn. But I chuse to put off the large prosecution of this Argument until we come to the little Horn it self, as the description lyeth before us in the Text. So much therefore at present shall suffice to prove, That the Kingdom of the *Seleucidæ* in *Syria*, is not intended by the Fourth Beast ; And therefore the *Roman* Kingdom must be intended, which we shall endeavour yet further to prove in the next place.

13. It is the *Roman* Kingdom that is represented by the Fourth Beast : and though what hath been said above is sufficient to prove this ; yet we shall proceed a little further to prove the same thing by these Arguments that follow , and by overthrowing the contrary Objections.

1. That the *Roman* Kingdom is intended, agreeth with the scope and design of the whole Vision , with the plain distinction maintained among all the Beasts, both in the Vision it self, and also in the explication, with the design of the Second and Third *verses*, with the full description given of the *Grecian* Kingdom in all the parts and Successions thereof ; and so leaving only the *Roman* Kingdom to follow in the after *verses*, with the Preface prefixed to the Vision of the Fourth Beast, the proposing him without a Name, the curious inquiry of *Daniel* about him, with the far larger description bestowed on him, than on all the other Beasts, with his being dreadful and terrible, and very strong in comparison of all the other Beasts, as having
Iron

Iron Teeth and Nails of Brasse, devouring and breaking to pieces, and stamping the residue with his Feet, and with his being diverse from all the other Beasts. I put all these together, and that because, (1.) They have been spoken to already in proving the Negative part, and must be yet further in the Exposition. (2.) Because, though Force and Violence hath been used to make these things agree to the Kingdom of the *Seleucidae*, yet none deny, that being considered in general, they may all of them agree to the *Roman* Kingdom. (3.) Because it is confessed, that they all agree to the *Roman* Kingdom. Now therefore seeing they cannot agree to the Kingdom of the *Seleucidae*, and that they do agree to the *Roman* Kingdom, I leave any Wise Thinking Person to judge, whether the former or the latter be intended.

(2.) That the *Roman* Kingdom is intended, appeareth further, (1.) By the Ten Horns this Beast is said to have; and that the Ten Horns prove the *Roman* Kingdom to be intended, shall be made evident in the particular explication of them. (2.) By that Famous Sessions of Judgment we have *verses* 9—11. for in the Exposition of the Words we shall make it appear, that that Sessions of Judgment is the same with the Judgment of the Vials, *Revel. Chapters* 15, 16, 17, 18, 19. And if so, the *Roman* Kingdom must be intended by the Fourth Beast. (3.) By the appearance of one like the Son of Man coming with the Clouds of Heaven, and receiving a Kingdom; for upon the Words it shall appear, that there is a representation of Christ coming to take to himself the Kingdoms of

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of the World, after the ruin of the *Roman Antichristian Kingdom*. (4.) By what we have in *verse 27.* for it shall be (afterwards) made apparent, that in those words is held forth, that when the Fourth Beast is consumed and destroyed, the Saints shall receive the Kingdom formerly possessed by the Four Beasts, as it is also expressed *verses 18, 22.* See therefore upon those *verses.* (5.) By considering the little Horn; for when we come (in the Explication) to visit that same Horn, we shall prove that the Pope is intended, and that beyond all just exception. And if so, the *Roman Kingdom* must be intended by the Fourth Beast. These things I do but name at present, because they must all be stood upon in their respective and proper places.

3. That the *Roman Kingdom* is intended, will yet further appear by answering and removing some of the Objections commonly made against our Application, both in this *Chapter* and in the *Second*. For seeing that the Objections made, respect the Metal-Kingdoms in the *Second Chapter*, as well as the Fourth in this, we put them both together.

It is Objected, That the Roman Kingdom cannot be intended either by the Legs of Iron in the Second Chapter, or by the Fourth Beast in the Seventh; because so we shall confound the Popular State of the Roman Kingdom with the Sovereign Command by one. And that the Romans did not Afflict the Jews until the times of Cleopatra, or Herod.

I Answer, 1. We are not to look so much after the several form of *Roman* Dominion, as upon one *Roman* Kingdom opposed to one *Babylonian*, to one *Persian*, to one *Grecian*; for the Prophecy looketh at Four or Five sorts or kinds of People, who in their several Seasons and Successions should have the Supreme Dominion over the Earth, and especially about the Confines of the Church. And that the Prophecy takes notice of several Peoples, rather than otherwise, may be gathered from those Words, *Dan. 2. 44. And the kingdom shall not be left to other people*; whereby it appeareth, that the Kingdom is considered as passing from People to People, and not from King to King.

2. The *Roman* People had the Supreme Dominion about 60 Years before Christ, and why shall not the *Roman* Monarchy be dated from that time therefore? Unless none must be said to have the Supreme Dominion before the time of *Julius Cæsar's* becoming Emperor, from the time when the *Grecians* had lost it: contrary to what we learn from the close union of all the parts of the Image. And we know, that *Cæsar* did not become Emperor by enlarging the *Roman* Dominion, but by making War against a part of it self, and in the Bowels of it.

3. At the foresaid time the Land of *Judea* came under the *Roman* Yoke, which is the principal Rule to be observed in fixing the periods of all the Four great Kingdoms, as Mr. *Stephens* hath fully proved. And I think, that this Argument should go far with those who plead for the Successors of *Alexander*, and stand so much

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much upon the respect that all these Kingdoms have unto the *Jews*.

4. If the *Roman* Kingdom must not begin before it Persecuted the *Jews*; then, (1.) The *Persian* Kingdom did not begin with *Cyrus*, nor continue under *Artaxerxes* and others of that Kingdom; seeing both were so far from persecuting them, as that the former set them at liberty, and the latter established their State to admiration. So may we say, that the *Grecian* Kingdom did not begin in *Alexander*, for he did not Persecute the *Jews*. (2.) Then what Kingdom had the Dominion, after the *Grecian* lost it, to the time of *Julius Caesar*? for an Interregnum is not to be admitted about or among these Four Kingdoms; for the close Union of all the Parts of the Image forbids that. (3.) Tho such or such a Kingdom did not Persecute at such or such a time, yet it was that Kingdom, which, being begun at such a time, did Persecute the Church; *Cyrus* himself Persecuted not the Church, yet he began that Kingdom which was always a Tyrannical State, and did at some times persecute the Church, as you see in *Ezra*. So may we say of *Alexander*, and so of the *Romans*, they did not at First Persecute the Church, yet did they even then begin that Kingdom, which hath proved more dreadful to the Church, (both of *Jews* and *Gentiles*) than all the other Kingdoms. (4.) We need not stand upon Punctilios, the Church of the *Jews* is considered as Captive under one or other of the Four Kingdoms, ever since the beginning of the *Babylonian* to the coming of Christ, *Micah* 5. 3. And the same may be said of the whole Church

to this day, and to the end of the *Roman Kingdom*.

2. It is Objected; *That no People are Named in these Visions but the Babylonians, Persians and Grecians: And therefore as the Babylonian makes the First Kingdom, the Persian the Second; so the Grecian People must make the Third in Alexander, and the Fourth in his Successors.*

1. I Answer, It is known of all, that from the beginning of the *Babylonian* to the end (as some will have it) or to the Kingdom of Christ (as the truth is) there were to be in all Four great Worldly Gentile Kingdoms, *Babylonian, Persian, Grecian, Roman*; and therefore they must all come into consideration in these Visions, given on purpose to give the Church notice of them. And seeing the Scripture speaks of these Kingdoms, as passing from the one of these Peoples to another, how can we raise Four Kingdoms out of Three Peoples?

2. Though in the Words there be but Three named, yet we have Four Kingdoms, and those held forth under such Types and Figures as are so distinct among themselves, as that they lead us plainly to so many distinct sorts of People: so we shewed it to be in the Image, with its Four several Metals, and so it is in the Beasts. And therefore why each Metal and each Beast must not be Head to a distinct People, no solid reason can be given. Evasions may be and have been invented, but a substantial reason I never yet saw.

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3. The description given of the Fourth Kingdom, both in the Second and Seventh Chapters, is such as may easily lead an unprejudiced Person to a Fourth People; and therefore to the *Roman*. And to me it seemeth strange, that any who know, that the *Roman* Kingdom is described in the *Revelation*, should question its being held forth in the Second and Seventh Chapters of *Daniel*.

4. Because all this Objection is grounded upon the Lord's leaving the Fourth Kingdom without a proper name in the Visions of *Daniel*; the weakness of it may appear by considering, that so it is in the *Revelation*. For (1.) That the *Roman* Kingdom is described in the *Revelation*, is now out of all doubt with the generality of Protestants; and yet it is not named there more than here. (2.) The very leaving it without a name in both the places, is an evident proof, that in both places the Kingdom is the same; so that if we will not admit of the *Roman* Kingdom in *Daniel*, because without a name, by the same reason we must not admit of it in the *Revelations*. And if we will allow it to be intended in the *Revelations*, we must also allow it as intended in *Daniel*. (3.) It was meet and necessary that the *Roman* Kingdom should be declared in both places without its proper name, and that because of the last and Papal State thereof. For it was determined in the purpose of God, that such a State should be set up in the World, and that it should continue so long in a Mystery of Iniquity, for many Ages and Generations; and therefore his Providence must be concerned (in a most mysterious manner) to bring about in the World,

what was determined by his Counsel of old, as to all intents and purposes, of the same Papal State and Kingdom, together with all the mysterious and dreadful effects it was to have on such and such, of all sorts, as did not receive the Love of the Truth: *2 Thes. 2. 9—12. Rev. 17. 13, 17.* Now let any judge, whether it was fit that the *Roman Kingdom* should be express'd by Name, or described by Characters Legible by all Persons, from the First to the Last; and therefore let the only Wise God speak and declare his own Mind and Will to us, as he himself pleaseth.

3. It is Objected, *That whereas Egypt, Babylon, the New Jerusalem, the Wilderness, the Manna in the Revelations, express New Terms like Old Testament things, but not the same things; therefore the Roman Kingdom in the Revelations expresseth not the same Kingdom with the Fourth Beast, but alike to it. And by consequence the Fourth Kingdom in Daniel, is not the Roman Kingdom.*

I Answer, 1. We acknowledg, that in the *Revelations* there is frequent allusion to things in the Old Testament; and therefore, that the Words of the Old Testament used in the New do not always express the same things that are in the Old; but it is a very great mistake to think that so it is in all things; for we might give many Instances, where things in the *Revelations* are the very same with things in the Old Testament.

2. As to the things we have in hand, we do roundly deny, that in describing the *Roman Kingdom*

Kingdom in the *Revelations*, there is only an allusion to the Fourth Beast in *Daniel* and no more ; for on the contrary we affirm, that they are the same in both places , tho' more largely described in the one place than in the other ; and good reason why : For (1.) We have already given Arguments to prove, that the Fourth Kingdom is the *Roman* ; and such Arguments they are, as never yet were, nor never can be Answered, , unless we must take a few Evasions for solid Arguments. (2.) When the things in the *Revelations* are expressed only by way of Allusion (and no more) to things in the Old Testament ; then the Allusion is manifest, and such as may with ease be proved to be an Allusion, and no more ; but in the case before us, it is not so ; for no Argument can be given to prove a bare Allusion. And shall we receive things of this kind upon bare and naked Affirmation, without Proof or Evidence ? (3.) According to the Sentiments of some, the Allusion here must be very strange ; for (as they apply) the things compared are very unlike to one another. They say, the Ten Horns are Ten particular Persons, 'Reigning successively in the Line of *Seleucus Nicanor* ; but the Ten Horns in the *Revelations*, are Ten Inferior Kingdoms, into which the *Roman* Kingdom in the last and Papal State thereof is divided ; each Horn signifying both the Kingdom it self, and its whole succession of Kings. They say, the little Horn in *Daniel* is one of the Ten in the Lineal Succession of *Seleucus* ; but they know the Pope is one every way distinct from the Ten Horns, and not one of the same Lineal Succession with

them. They say, that the *Time, Times*, and the *half Time* in *Daniel*, hold forth only three Years and Ten Days of the *Time* of *Antiochus Epiphanes*; but they know, that the *Time, Times*, and the *half* in the *Revelation*, respect the whole regnant or reigning time of *Antichrist*; and other particulars may be named. And therefore we may see, that the one must be more than a bare allusion unto the other, according to their own Sentiments; unless we change the Nature of things, and place Similitude in Dissimilitude. (4.) The truth is, so far as the Allusion in *Chap. 13.* of the *Revelation* is to any of those Beasts in *Daniel*, it is to the three first of them; for the Beast in the *Revelations* is compared to a Lion, and so to the first Beast, or *Babylonian Kingdom*; to a Bear, and so to the Second Beast, or *Persian Kingdom*; and to a *Leopard*, and so to the third Beast, or *Grecian Kingdom*. And therefore we conclude, that not a bare allusion, but the same Kingdom is intended in both places. And therefore the *Roman Kingdom* is held forth by the Legs and Feet of Iron in the 2d *Chap.* of *Daniel*, and by the fourth Beast in the 7th. And it hath in it whatever was Evil, Terrible, Cruel, Hateful and Abominable in the former Kingdoms, and much more also. See our Exposition of the *Revelations*.

It is further objected, (*Dan. 7. 13.*) One like the Son of Man coming with---The Jews grant that Christ is here meant; and if we had not deceived them by forging a general fourth Monarchy, by refusing the Plainness of *Daniel*, they would have come to the Faith long ago.

I Answer, (1) If we go by the sound of these Words, they appear to have in them a knocking Argument, and to strike with the great Hammer ; but the question is, where this blow will light, whether on the Heads of those who affirm, that the fourth Kingdom in *Daniel* is the *Roman*, or on the Heads of them who deny the same, and say that the Kingdom in the Successors of *Alexander* is the Fourth. 2. For my own part, I am not afraid to say, that they who affirm, that the fourth is the Kingdom in the Successors of *Alexander*, do, in so far, lay a grievous stumbling-block before the *Jews* ; but on the contrary, they who plead that the *Roman* Kingdom is intended, and do withal take the just Measures of the Kingdom of Christ and his Saints, which is to follow, do remove a great stumbling-block out of the way of the *Jews*. 3. We shall endeavour to make both these appear, by comparing both Perswasions together, and what Conclusions may be drawn from them.

1. According to the former way.

1. Suppose a *Jew* was of the opinion of these Men, or that by their arguments they should cause him to believe, that the Kingdom in the Successors of *Alexander* is the fourth Kingdom : 2. And suppose that the same *Jew* believeth (as indeed he ought) that the Kingdom in the Successors of *Alexander* did cease to be any Kingdom, leaving the Supream Dominion sixty years before the coming of Christ, and that the

Roman Kingdom began at the same Time. 3. How can any Man make a *Jew* believe, that the Kingdom of Christ in any Sense was set up in the days of those Kings according to *Dan.* 2. 44? For do not the *Jews* know (and is it not according to the exprefs words of *Luke* 2. 1, 4.) That Christ was born in the days of the *Roman* Kingdom? And that his Kingdom (as to the beginning and Spiritual State thereof) began to be set up at or after his Ascension. And therefore it is evident, that by affirming, that the Kingdom in the Successors of *Alexander* is the fourth Kingdom in *Daniel*, a stumbling block is laid before the *Jews*, rather than removed. For hereby they are put upon inextricable difficulties. For if a *Jew* believe, that the fourth Kingdom in *Daniel* is the Kingdom in the Successors of *Alexander*; and if he believe, that the Kingdom of the *Messiah* begins to be set up in the Times of that fourth Kingdom, how can you extricate him, but by correcting his Mistake, and telling him, that the *Roman* is the fourth Kingdom? As for other ways commonly used to remove the Difficulty, a witty knowing *Jew* will laugh them to scorn; yea, they do laugh at them; for such Miserable and poor Evasions deserve no better Entertainment.

2. According to the latter way.

1. Let a *Jew* believe, that the fourth Kingdom in *Daniel* is the *Roman* Kingdom. 2. Let him consider, how it is said, that in the days of those Kings (in the days of the fourth, that is, the *Roman*) the God of Heaven shall set up

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up a Kingdom, (the Kingdom of the Messiah) which shall never be destroyed. 3. Let him know, that the Kingdom of Christ is two ways to be considered ; *First*, as it is purely and Meerly Spiritual (in the Hearts of his People, and Discipline of his Church.) *Secondly*, as a Kingdom to be set up in all the Earth in the Sense we plead for, and in Answer to those Scriptures ; *Dan.* 2. 34, 35, 44. *Chap.* 7. 13, 18, 22, 26, 27. and many more. 4. Tell him it began to be set up, as purely Spiritual, at the Ascension of Christ, and so in the days of the *Roman* Kingdom (as they cannot deny ;) and that, as such, it was to continue through all States of the *Roman* Kingdom, tho under many Ebbings and Flowings, as they know it was with themselves of Old. 5. Then let him know, that other State of the Kingdom of Christ, we plead for, was never yet, never yet set up in the World ; but is to be set up after that the *Roman* Kingdom is destroyed, as it is foretold, *Dan.* 2. and 7. *Chapters.* I say be sure to tell him this last mention'd, or you labour in vain, as is known by sad Experience. For many who have understood, that the fourth Kingdom in *Daniel* is the *Roman*, yet whereas they have not owned the fifth Kingdom also in the true and proper Sense thereof, they were never able to any purpose to answer the Arguments used by the *Jews* against the Coming of Christ, which they draw from the continuance of the *Roman* Kingdom, compared with what they find in the 2. and 7. *Chapters* of *Daniel*, about the Kingdom of Christ and his Saints.
And

And this *Dr. Willet* knew very well, and faith thereupon, that the great Argument of the *Rabbi* is invincible against those who hold the fourth Kingdom to be the *Roman*; and indeed so it is, and so it will continue until the fifth Kingdom be acknowledged in the true intendment thereof. See his own Words, *Dan.* 2. 57. pag. 75. And thus we see, how this latter way is so far from laying an occasion of stumbling before the *Jews*, as that it removes the same, and that effectually; contrary to the severe charge expressed in the Objection. And therefore this may suffice for the answer to it. And so much shall suffice to prove, That not the *Grecian* Kingdom in the Successors of *Alexander*, but the *Roman*, is intended by the fourth Beast.

Verses 7, and 8.

In these Verses we have the fourth Beast representing the *Roman* Kingdom, described, 1. By his Adjuncts, in general (*And after this I saw in the Night Visions, and behold a fourth Beast dreadful and terrible, and strong exceedingly.*) In special (*and it had great Iron Teeth.*) 2. By the effects (it devoured and brake in pieces, and stamped the Feet of it) 3. By its unlikeness to all the former Beasts. (1.) In general, (*And it was diverse from all the Beasts that were before it.*) (2.) In special, (*and it had Ten Horns.*) And this of the Horns is amplify'd, (1.) By the adjunct occupied (*I considered the Horns.*) (2.) By the adjunct consequent (*And behold there*

there came up after them another little Horn.) And this little Horn is described, 1. By the effect, (*before whom three of the first Horns were pluckt up by the Roots.*) 2. By some adjuncts. (1.) Eyes, described by a similitude, (*And behold in this Horn were Eyes like —* (2.) A mouth set forth by the effect (*And a mouth speaking great things.*) I call them adjuncts, because being in an Horn they are rather so to be called than parts.

5. Qu. Upon part of the seventh verse: *After this I saw in the Visions of the Night, and behold a fourth beast dreadful — ?*

1. *After this I saw in the Night Visions.* The Description of this Beast is ushered in by a preface longer than ordinary, by which it may appear, that something extraordinary is to be found in him above all the other Beasts. 2. *And behold a fourth Beast.* He is proposed as a strange Monster without a Name; and the Reasons why, you have Pag. 76, 77. 3. *Dreadful and Terrible, and strong exceedingly.* All know, that thus it hath been with the Roman Kingdom, from first to last, and thro' all the States thereof; both to the World in general, and to the People of God in a special manner: And herein it hath exceeded all the other Kingdoms. 4. *And it had great Iron Teeth.* These may signify the Roman Captains, by whom they made their Conquests: As Beasts do subdue with their Teeth what they fall upon, and of these they had famous ones. 5. *Nails of Brasses,* as in the 19 Verse. These Nails (if not the same with the former) may hold

hold forth the Civil Magistrates of the *Roman* Empire, who after Victory obtained, tore the poor Provinces with all manner of Oppressions and Cruelties; and held them fast, as Beasts do their Prey. 6. *It devoured and brake in pieces, and stamped the residue with the feet of it.* These are actions of the fourth Beast, performed both by the Teeth, Nails, and Feet; for their Captains, did devour and break in pieces the weaker and stronger parts of the World; and their Magistrates stamped the residue under their feet, handled the Conquered disdainfully, and used them at pleasure. 7. *And it was diverse from all the Beasts that were before it.* This is many ways true, whether we look at the Multiplicity of its Forms of Government, and the variety of its three famous States or Periods, (*Pagan; Christian, Antichristian*) and its Ten Horns in the last State thereof. So that look at it what way ye will, ye shall find it greatly to differ from all the other Kingdoms, many ways, and in many things.

6. Qu. On the last part of the same Verse. *And it had Ten Horns*; what are these Horns?

1. By these Ten Horns is not held forth ten Kings lineally succeeding in the Line of *Seleucus Nicanor*, as hath been by many supposed, For, (1.) That is contrary to the constant way and Method of the Spirit in all such Visions and Prophecies, as appeareth by the Instances given before. And therefore, how can we suppose, that the Spirit in this Vision, departs from its usual way, and yet gives no reason

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son why he so departs, nor any Mark, Rule or Sign, whereby to know that he doth in this place only leave his ordinary Method; I say no man can rationally entertain such a supposition.

But it is objected, *That as the Beast in the Revelation is called a Beast with seven Heads, which signifies so many Forms of Government in a Lineal Succession: So this Beast may be called a Beast with Ten Horns, to wit, so many Kings in a Lineal Succession.*

To this I Answer, (1.) If they could shew us as good reason, why the Ten Horns are Ten Kings in a Lineal Succession, as why the Heads of the Beast are so many Forms of Government Successively; we should hearken to them. For it is expressly said, *(There are seven Kings, Five are fallen, and one is, and the other is not yet come.)* But in this of *Daniel*, not a word to prove such a Succession; but rather the contrary. (2.) The Case of these seven Heads is not altogether like to what the Objector would illustrate thereby; for tho' so many Successive Governments be intended, yet not so many individual Kings or Rulers are intended by these Seven Heads; for each one of these Heads containeth in it a Succession in its own kind. (3.) The Objector might have considered, that in the very places where these Heads are mentioned, there are also Ten Horns; and the *Dr.* knew, they did not signifie ten Successive Kings. And therefore it is evident that the reason in both places is not the same.

(2.) That

(2.) That Ten Kings in a Lineal Succession should be intended, is contrary to the Number of Horns in the Text : for in it there are Eleven Horns ; first Ten, and then a little Horn that cometh up after them, which makes in all Eleven ; how then can Ten Horns or Kings be the Mark of the *Seleucian* Kingdom, when yet there are Eleven ?

But here they say, *That there are but Ten ; for (say they) the little Horn did not come after the Ten, but that it came up as the last of them.*

I Answer, (11) Whatever may be the various use of the *Chaldean* word, about the which I shall not contend, yet I leave it to any Impartial Judgment, whether this be not a meer evasion ; and whether the Sense thus given be not harsh, insolent, and without President in any such Visions or Prophecies. (2.) Is not this contrary to the Scope of the whole Vision ? For the Scope is to let us see the Rising of so many Kingdoms one after another, as in the foregoing Verses. *Behold another, a Second like a Bear* ; not a latter or a last ; and so on to the same purpose. And so in the Case before us ; first, a fourth Beast, then Ten Horns of that Beast, and then a little Horn after them, to show some Notable diversity between it and all the other Ten. (3.) Is not this (*Verse. 8.*) called another little Horn, in Comparison with all the former Ten ? And whereas they say, that *Antiochus* is this little Horn, I wonder how he should be called a little Horn in Comparison
of

of all the rest: But of this more elsewhere. (4.) If this Little Horn be the last of the Ten, How is it said to come up among the Rest? Can he who cometh up indifferently among the Ten, be the last of them? (5.) And if we follow *Piscator's* way of rendring the words (*Postremum ex surget post illa*, which yet is harsh) what, or who are they after whom this little Horn ariseth? Are they not the Ten Kings before mentioned. (6.) If the little Horn be one of the Ten, how cometh it to pass, that so plain a difference and so great an opposition is held forth all the way between him and them? He is (*Verse* 8.) called Another, and said to come up after them, among them: and in *Verse* 20. And of the Ten Horns that were in his Head, and of the other that came up. And *Verse* 24. The Ten Horns out of this Kingdom are Ten Kings that shall arise, and another shall rise after them, and he shall be diverse from the first. See now in all those expressions an Opposition and Diversity; the Ten are of the Former Edition, but the little Horn of a latter; they come up together, and are of the same kind; but this after some little Pause or interval of time, and is diverse from them.

(3.) That Ten Kings in a Lineal Succession should be intended, is contrary to the true and real Conditon of the *Seleucian* Kingdom, for in the Line of *Seleucas* there were in all Twenty one Kings: How can Ten be the Character of a Kingdom, which had in all 21 Kings? This seemeth strange.

But

But here they tell us, *That the Vision looks no farther then Antiochus Epiphanes.*

I Answer, (1.) We have seen before, that *Antiochus* cannot be both one of the Ten, and the Little Horn also : For that makes in all Eleven Horns ; but however , if so, we have but a lame, imperfect description of the *Seleucidæ*. And it may seem strange, that so large a description should be given of this Beast, and such as in length exceeds all that was said of all the other Beasts or Kingdoms, and yet be left so short and under such an uncertain Character. In History we find it having twenty one Kings, and shall it in Prophecy have but Ten ? (2.) Or if so, then the *Grecian* Kingdom will discontinue and come to an end too soon, and before the time ; and therefore the *Roman* obtain the supreme Dominion too soon. For the Kingdom of the *Seleucidæ* ; together with the Land of *Judea*, came not under the *Roman* Power before the Times of *Pompey* the Great ; for by him were both subdued to the *Roman* Yoke. (3.) Or we must have it continuing at one Time longer than at another ; at one time it must continue but to *Antiochus*, but at another, I know not how long. These things are absurd ; and yet so it must be, if the Kingdom of the *Seleucidæ* be intended, and if *Antiochus* be the Little Horn (as they say) ; for we are sure that this fourth Kingdom endeth with the Little Horn. And in Truth, according to the Sentiments of some, the *Grecian* Kingdom in the Successors of *Alexander* must be

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be a very strange Kingdom ; for when need is for it, and an evasion is wanting on those words, (*In the days of those Kings — Dan. 2. and 44.*) it must continue to the Birth of Christ. But if it be for the purpose in some other Case (as in this of the Ten Horns) it shall continue no longer in this large description, than *Antiochus Epiphanes*. And thus the fears of a Fifth Kingdom tosseth Men to and fro, and I know not whither. (4.) But if we do fix the end at *Antiochus*, we shall be at a loss still ; for if we Number from the beginning of the Syrian Kingdom to *Antiochus Epiphanes* inclusively, we have but Eight Kings of that Race : And how must we do now to make up our Ten Kings of that Race ? A man would think, that this very thing would divert the thoughts of men from thinking, that the Kingdom of the *Seleucidæ* should be meant by the fourth Beast. But prejudice against the Christian Kingdom will not give it up so ; And therefore thus they say :

Forasmuch as two of the Kings of Egypt, (*Ptolomeus Energeles, Ptolomeus Philopator*) did for a Season gain some footing in the Kingdom of Syria, and were afterwards again expelled, they are to be brought in to make up the Number of Ten Kings.

I Answer, (1.) This is certainly a poor shift, and an evidence of a bad Cause ; for I am persuaded, that if this fourth Beast had been found having only eight Horns, we should never have heard of these Strangers ; as we may

I

guess

gues by the Methods used in other parts of this Controversy. But we must bear with our Antagonists in this particular ; for there is a necessity laid on them ; for tho *Antiochus* be indeed and in truth but the Eighth King in the Kingdom of *Syria*, yet he must be the last of Ten, and also the Little Horn. 2. But we cannot allow of this Injustice ; for the footing those two Kings obtained in *Syria* was rather to be accounted to the Kingdom of the *Lagidæ* in *Egypt*, than to the Kingdom of the *Seleucidæ* in *Syria*, as is usually done in all such cases : For it was the gain of the former, but the loss of the latter in point of Dominion. 3. Have we not here a most unreasonable procedure ? for without all need we go to *Egypt* for this help (to make up the Number of Kings in *Syria*) which might be had at home upon more Honourable Terms : For in the Kingdom of *Syria* there were in all Twenty-one Kings ; Why then do we leave out Thirteen Kings of *Syria*, and yet fetch two from *Egypt* to make up the Number Ten ? (4.) Judge ye then by all these things, how uncertain the Character of the Fourth Kingdom is left, which yet is easy, sure, and certain, by comparing the Text and the plain Records of History. But all this is done to fix on *Antiochus* as the Little Horn.

(4.) That Ten Kings in a Lineal Succession should be intended, and the Little Horn the Tenth, is inconsistent with the words of the Text concerning the Rise of the Little Horn : For upon that supposition, how is the Little Horn said to come up, and that
among

the Seventh Chapter of Daniel. 1-15

among them ? For so it is said ; *I considered the Horns, and behold there came up among them a little Horn.* Mark the Words ; (1.) (*I considered the Horns*) which shews they were in being at once. (2.) *And behold, there came up a Little Horn,* shewing that this Little Horn came up after them all, and as distinct from them all. Now how can the former agree with a Lineal Succession ? And how can the latter consist with the Little Horn's being one of the Ten ? (3.) It is said, *He came up among them;* Therefore he hath being and existence among them, and is at the same time with them. Now, can this agree with his being one of the Ten in a Lineal Succession ? For in all Successions, when he who comes to Reign after, begins to Reign, they who went before cease to be as such. A Succession therefore cannot be intended by these Ten Horns.

(5.) If Succession be intended, and if the Little Horn be the last of the Ten, how is it said, *Before whom three of the first Horns were pluckt up by the Roots,* Verle 8. *And before whom three fell,* Verse 20. *And he shall subdue three Kings.* Mark here, (1.) It was three of the former Ten that he pluckt up ; therefore he himself was not one of them. (2.) He at his coming pluckt up three ; therefore he found them in being when he came. (3.) He plucks up but three of them ; therefore the rest continue still at the same time with him : And therefore, how can a Lineal Succession be intended ? And how can this agree to *Antiochus* ?

But here they tell us, *There were three particular Kings expell'd, or some way or other remov'd by Antiochus ; as Ptolomeus Philopator, one of the Kings of Egypt ; Antiochus the Great, his own Father ; and for the third, some say, Seleucus Philopator ; Demetrius say some. But, behold there are others of them, who know not whether to fix upon Antiochus the Great, or Demetrius, for the third.*

I Answer. (1.) They all agree to bring in *Ptolomeus Philopator*, one of the Kings of *Egypt*, for one of the three ; but we cannot acknowledge him for one of the Kings of *Syria* ; nor do Historians, or the best Chronologers, take any notice of him as such, nor is there any reason why they should. As for his over-running *Syria*, as Mr. *Stevens* saith, it doth no more make him one of that Succession, than *Tamerlain's* over-running the *Turkish* Empire doth make him one of the *Ottoman-Line*. And therefore *Antiochus* cannot be said to pluck up by the Roots this *Ptolomeus Philopator*, a King of *Egypt*, unless he had pluck'd him out of *Egypt* it self, (which yet would not have been to the purpose in hand) for he cannot be said to be so pluckt up in *Syria*, because he never had any rooting in it. (2.) As for those other Kings they bring in to make up the Number, we do not find that they can agree among themselves about them, or whether some of them might properly be called Kings of *Syria*, or not. And therefore, how can we say, they were by *Antiochus* pluckt up by the Roots? The Text aimeth at some-

something more certain and remarkable than these Conjectures come to. (3.) To speak properly, and as the truth is, Whatever *Antiochus* did with one or all of these, it cannot be called a plucking up of them by the Roots; for that expression (according to Scripture-usage) looketh farther, and hath an higher aim than these doings of his can amount unto; as is the utter extirpation of all the Race of a Family or Kingdom, as to such a Stock, Line, or Lineage, as is evident in many places, *Isa.* 14. 30. *Dan.* 11. 7. *Hosea* 9. 16. *1 Kings* 14. 15. *Pf.* 52. 5. *Deut.* 29. 28. *Job* 33. 8. *Zeph.* 2. 4. But this was not the condition of any of those above said.

(2.) By these ten Horns are not intended ten *Roman* Emperors, as some have thought. For (1.) The *Roman* Emperors followed one another successively; but Succession can take no place here, as appeareth from what hath been above said, and will further appear as we proceed. (2.) The *Roman* Emperors were in all many more than Ten; and that Ten should be put for any uncertain Number, is not to be supposed, being contrary to the way of all the Visions, both of *Daniel* and *John*, where Kings or Kingdoms are intended.

3. It remains therefore, that the *Ten Horns* hold forth ten *Inferior Kingdoms*, into which the *Roman* Kingdom, in the Last and Antichristian State thereof, was to be divided; so that here is nothing else, but the Ten Kingdoms in the *West*, united under the Headship of the Bishop of *Rome*, or Pope. For, (1.) This agreeth to the constant way in all such Visions: For in all such Visions each *Horn* signifieth a Kingdom,

(Superior or Inferior) together with its whole succession of Kings or Governors of any kind whatever. So it is in *Dan.* 2. 38. where under the Head of Gold, is understood the *Babylonian* Kingdom, with its whole Race of Kings. So *Dan.* 8. 7, 20. Here the *Horns* are not two particular Kings, but the two Kingdoms of *Media* and *Persia*, each one with its own Race of Kings. So *Dan.* 8. 22. *Dan.* 7. 6. *Rev.* 12. 3. *Rev.* 13. 1. *Rev.* 17. 10, 11. (2.) All these are *Ten Horns* of the same Beast; and therefore they hold forth Ten Inferior Kingdoms, (each one with his own Race of Kings) into which the *Roman* Kingdom, in the Last State thereof, was to be divided, even as the ten Toes of the Image. (3.) This hath appear'd in the event; for the Empire in the *West* was first broken into ten parts by the Inroads made thereupon by the barbarous Nations, and after brought into a new form under Ten particular Kings, who giving their Power to the Beast, became his Horns; so that he and they, together with their Kingdoms, became one great Kingdom, which standeth to this day.

Qu. 7. *I considered the Horns, and behold there came up among them a little Horn, ver. 8. Who or what?*

1. By the little Horn *Antiochus Epiphanes* is not intended, as may appear (1.) From divers things before mentioned, as his being diverse or distinct from the other Ten, in all the large Account given of him and of the fourth Beast; his coming up among the Ten, his plucking up
three

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three of the Ten by the Roots. (2.) If *Antiochus* be the Little Horn, why is he called little in comparison of all the rest? was he the least of all the Kings of the Kingdom of the *Seleucidae* in *Syria*? Were none of all that went before him, or of all that came after him, less than he?

Dr. Willet says, he is called Little, because he was the younger Brother to Seleucus Philopator, and had no right to the Kingdom; but it should have fallen unto Demetrius the Son of Seleucus.

I Answer, (1.) What is here but a meer evasion? for, where is that place of Scripture that will give the least countenance to the Reason here given? (2.) According to this Argument, most of the Kings of the greatest Kingdoms that ever were in the World, might justly be called little; nay, I think by this Rule the greatest Kingdoms that have been in the World, must be the least, and so their Kings. For, consider how the greatest beastly Kingdoms describ'd in Scripture came to their Power and Greatness, and how many of their Kings succeeded one another. (3.) If *Antiochus* be the little Horn, how will the time, times, and the half time, agree to him? See for this more upon *ver. 25.* where the Question will in its proper place arise, and be resolved.

2. By the *Little Horn Mahomet* is not intended, no, nor the Great *Turk*; For, (1.) He who is here intended, ariseth among the *Ten Horns*, and about the same time with them, as

appeareth by the words of the Text, compared with *Rev.* 17. 12. But so was it not with *Mahomet*, nor with the *Turk*; for both of them arose from without the *Roman* Kingdom, and after the Rise of the *Ten Kings*. (2.) The *Little Horn* plucks up three of the former Kings by the Roots; a thing we cannot say of *Mahomet* or the *Turk* in such a peculiar and restrained sense. (3.) The time of the duration of the *Little Horn* is said to be time, times, and an half time; but no such thing is said either of *Mahomet* or the *Turk*.

3. Therefore by this *Little Horn* the Bishop of *Rome*, or Man of Sin, is held forth; for all things here said of the *Little Horn* will agree to him without exception, and beyond all doubt. (1.) He is said to come up among them, *verse* 8. after them, *verse* 24. both which are out of all doubt as to the Pope or Man of Sin. (2.) He is called another *Little Horn* in comparison of the other *Ten*: This is the case of the Pope evidently, who was at first but small of Authority, but afterwards became the Master of all about him in the *West*. (3.) It is said, that by him three of the former *Horns* were pluckt up by the Roots, that before him three fell, that he shall subdue three Kings; so shall we find it as to the Man of Sin: See on the Words, *ver.* 8. (4.) To speak great words against the Most High, to make War with the Saints, to prevail against them until the Ancient of days sit; to wear out the Saints, to think to change Laws and Times, and to have them given into his hand, time, times, and an half time: How well all these agree to the Bishop of *Rome*, who knows not?

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(5.) The Fourth Kingdom is utterly extinct in the destruction of the little Horn; so it shall be in the destruction of the Papacy; for in the Ruin of that, the whole *Roman* Kingdom in all the States thereof is utterly gone for ever, *Rev.* 19. 11, 21. (6.) By the Session of Judgment (*verse* 9, 10, 11, 22, 26.) His Kingdom is taken away, to consume and destroy it to the end. So is the Papal Kingdom gradually destroyed by the Judgment of the Vials of the wrath of God, *Rev.* Chap. 15, 16, 17, 18, 19. Therefore the Pope is intended by the little Horn; for in the whole World ye cannot find another unto whom all things can agree, that are here named.

Qu. 8. *There came up among them a little Horn;*
How is it said to come up among them?

1. In the 8 *verse*, the little Horn is said to come up among them; but in *ver.* 24. he is said to come up after them; and in *Rev.* 17. 12. The ten Kings (Horns) are said to receive Power as Kings one hour with the Beast (the little Horn.) (2.) All these Expressions are thus to be reconciled. *First*, He may be said to come up among them, because as they, so he set up, not only in the same *Roman* Empire in general, but also in the same *Western* part of it; and because even then, when they were making way for their own Advance and Settlement in the broken Empire in the *West*, even so he at the same time was making Way for his own Advance and Settlement; and to give him his due, he was no less careful than they.

Se-

Secondly, He is said to come up after them, because the Empire in the *West* must be broken, and parted among the Ten Kings, before he could set up as a great King over them all; for a Kingdom must be materially, if not formally consider'd before its King. *Thirdly*, The Horns are said to receive Power, as Kings, at one Hour with the Beast; because, as he and they are united into one great Kingdom, they must be together, and at once.

Qu. 9. *Before whom three of the first Horns were pluckt up by the roots.* Ver. 8. *Compare ver. 20. before whom three fell; What is the Sense?*

1. It is also said ver. 24. *He shall subdue Three Kings*: All these Expressions come to the same purpose, for they are but Explications one of another, and the Little Horn is the Principal Agent in this Matter, whatever may be said of Inferior Agents. 2. The three Horns or Kings pluckt up, made to fall, who are subdu'd, are three of the foresaid Ten, and none else, as is most express in the Words, *three of the first, or former Horns*: And therefore it was a strange oversight in Mr. Parker to think, that by these are meant three *Mahumetan* Kings, subdued by the Armies of the Pope in *Asia*, *Syria*, *Judea*, by the Holy War, about the Year 1099. For his surmise is inconsistent both with the place and time intended. 3. I think at present, that the rooting out of the Kingdoms of the *Goths*, *Lombards*, and others in *Italy*, is the thing intended in the Text. For (1.) It is certain that

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that such Kingdoms were in those days rooted out in *Italy*. (2.) It is also certain, that by the rooting out of those Kings, way was made for the Pope's more quiet, full, and peaceable possession of those parts, for his own Seat and *Peter's* Patrimony. And therefore in all probability those are the Kingdoms intended. As for the fancy of some, who have thought, that by the Little Horn was understood the *Pagan* Emperor of *Rome*, and have fix'd upon an answerable rooting out; it's not to be regarded, I therefore pass it over.

Qu. 10. *And behold in this Horn were Eyes like the Eyes of a Man, and a Mouth speaking great things?*

1. It is by the Eyes that all living Creatures do see; and therefore these Eyes in this Horn must be that by which he seeth in some sense or other. And therefore I do not think, that the intolerable Pride, or the feigned Courtesie, or flattering humanity of the Pope, is here intended, for in what sense can he be said to see by these?

2. And yet I do not conceive, that either the external Eyes of the Body, or the internal Eyes of the Mind, simply consider'd, are intended; for there was no need to tell us, that he who must be a Man, as all Popes have been, shall have bodily, external, or mental internal Eyes; for Pope *Joan* her self had these.

3. Neither do I think, that the design is to foretel, that the Bishop of *Rome* shall be a Man of extraordinary Learning, Knowledge, Gifts, and

and Parts : For according to what account we have in History, there have some Ages pass'd wherein the Bishops of *Rome* have scarce exceeded the most common sort of Men in these Endowments ; so far were they from excelling the highest sort. And if we take them at best, we shall find, that for the most part they had very many among the Inferior Clergy at all times which were their Superiors by many degrees in the foresaid Endowments.

4. Whereas it is said, *like the Eyes of a Man* ; the sense may be, that the Pope, under all his great Pretences of Infallibility and Inerrability, shall have in Divine Things, at the best, but the Knowledge of a meer Natural Man, which according to Divine Testimony is not much ; as *1 Cor. 2. 14.*

5. It may be a respect may be had in these words, unto their rotten School-Divinity, which is unto the Pope and Popish Clergy one of the Principal Rules of their Spiritual Eye-sight, and that whereby they have miserably corrupted all Divinity and Religion in the Christian World.

6. It may be a respect, in this part of the description, is had unto those borrowed Eyes, by which for the most part the Popes of *Rome* do see in the management of all the Concerns of their Antichristian Religion, Church, State and Kingdom ; and that is, their Inferior Clergy, and especially the most cursedly cunning and wittiest of them ; for we know, that by these, for the most part, the Popes do see in managing the Affairs of their Kingdom. A famous Instance we have of this in the Council of *Trent*. This is all I can say at present ; for
it

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it is not given to my Eyes to see any further into these Eyes of the little Horn ; and beyond my Gift I cannot go.

7. Whereas it is said, *A Mouth speaking Great Things*, See *ver. 25.* and *Rev. 13. 5, 6.* And all knowing Persons know what is intended ; for, who hath not heard of the Great Things spoken by the Bishop of *Rome* ? And thus we have done with the Vision of the four Beasts, respecting the Four Great *Gentile Kingdoms*. Proceed we now to the Vision of a far better and more Glorious Kingdom than any of all those, *to wit*, to the Kingdom of Christ, and Christian People.

The Kingdom of Christ and his Saints, as hereafter to be set up in the World, and as described in Verses 9, 10, 11, 12, 13, 14.

1. The design of the second sort of Visions, is to represent that State of the Kingdom of Christ and his Saints which is to be set up in the World after that the Fourth Kingdom is taken away. As for this (1.) It is plain in the words of the Prophecy ; for in them we have first the Beast slain, his Body destroyed and given to the burning Flame ; and after that, the Son of Man coming to receive the Kingdom, *Verses 11 — 14. Verses 26, 27.* (2.) This appears also from *Chap. 2.* For we see there how the Stone first smites the Image, breaketh it, removeth it, and leaves it no place, and afterwards becomes a Mountain filling the whole Earth. (3.) It appeareth by the representation made of the same thing in the *Revelations*.
For

For in *Chapters* 16, 17, 18, 19. we have the Fourth Kingdom removed ; and then in *Chap.* 20. we have the Kingdom of Christ and his Saints set up. See on *Chap.* 2.

2. The State of Christ's Kingdom here represented, hath never yet been, but is hereafter to be set up in the World ; as may be proved fully by Arguments taken out of the Prophecy it self, as followeth.

1. *I consider Verses 8,--14. and argue thus.*

If the Beast continue to this day in the little Horn, then the Kingdom said to be given to Christ and his Saints, was never yet set up in the World ; for we see that the Beast is destroy'd in the little Horn, or Antichristian state thereof, by this great Sessions of Judgment, before that the Kingdom of Christ be set up.

But the Beast doth to this day continue in the little Horn ; for the *Roman* Kingdom, in the third and Antichristian State thereof, doth continue : And we have proved, that by the general consideration of the Beast, the *Roman* Kingdom is held forth ; and that by the little Horn in special, is understood the Pope, the Head of the Antichristian State of that Kingdom. Therefore the Kingdom said to be given to Christ and his Saints, hath never yet been, but is hereafter to be set up in the World.

2. *I argue from Verses 9,--13. And Verses 22, 26, 27.*

If this great Sessions of Judgment hath never yet sitten in the sense here intended, then the Kingdom here said to be given to Christ and his Saints, was never yet set up in the World: For by this Sessions of Judgment the Beast is destroyed, and way made for the Kingdom of Christ and his Saints; and therefore that Kingdom is not set up before this Sessions of Judgment hath done its work upon the Beast.

But this Sessions of Judgment hath never yet sitten; for it is the self-same with the Judgment of the Vials, *Rev 16.* as shall be proved by and by; and it's known that the dispensation of the Vials is not over and past. And I have prov'd in the Exposition of that Prophecy, that not so much as one of the Vials hath been poured out to this day.

Therefore the Kingdom of Christ and his Saints, hath not as yet been set up in the World, but is hereafter to be set up in it.

3. *I argue from the words of the 14th Verse.*

It cannot be proved, that the Kingdom here said to be given to the Son of Man, was ever yet set up in the World. For (1) It is a Kingdom given him when he cometh with the Clouds of Heaven; but he hath never yet so come, as shall be prov'd in the Exposition of the words. (2.) He cometh thus unto the
Ancient

Ancient of Days, while he sitteth in the fore-
 said Sessions of Judgment, the same with the
 Judgment of the Vials (as shall be prov'd) ; a
 dispensation not yet past. (3.) Hereupon is
 given him Dominion, Glory, and a Kingdom;
 that all People, Nations and Languages should
 serve him : But it is most manifest, that it ne-
 ver was thus hitherto in the World ; For many
 Nations in the World there are, which have ne-
 ver as yet heard of him ; and most of the Nations
 that have his Name in their Mouths, do open-
 ly rebel against him, and submit to Antichrist,
 or such as are little better, in respect of the
 Serving intended in the Text before us. (4.)
 This is a Kingdom compar'd to the other King-
 doms which the four Beasts had before posses-
 sed, and had been one after another destroy'd,
 and did pass from Hand to Hand ; but this is
 an everlasting Kingdom, and it doth not pass
 away, as the other Kingdoms, nor shall it be
 destroy'd. Therefore,

4. *I argue from Verses 17, 18. thus.*

The setting up of this Kingdom, is the Saints
 taking and possessing that Kingdom and Domi-
 nion (as to the general nature thereof) which
 the four Beasts had taken before, one after ano-
 ther, and possessed. This is evident from the
 very sound of the Words : These are four Kings;
 but the Saints shall take the Kingdom : What
 can be more plain ? The four Beasts had the
 Kingdom one after another ; but at length it
 comes to pass, that the Saints take and possess
 the same Kingdom. See upon *Dan. 2. 44.*
 But

But we are sure it was never thus in the world; for at this day there are but few places where a Saint can be admitted, so much as to the Office of an ordinary Civil Magistrate, or Captain in an Army, unless he be of a larger Conscience than is meet. Nor is it to any purpose to tell us of what hath sometimes been in the World. For (1.) That hath been nothing to answer the design of the Text, and what is Intended. (2.) And whatever preferment, at some times and in some places, some few have had, it hath for the most part been taken again from them; but the Kingdom here given to them, they shall hold to the end; for to another People it passeth not away.

Therefore the Kingdom of Christ, as here intended, and given to the Saints, hath never yet been set up in the World; but hereafter shall be.

5. I argue yet further from Verses 21, 22.

Here again it appeareth, that the Kingdom to be possess'd by the Saints, hath never as yet been by them possess'd, nor set up in the World. For (1.) It is after the little Horn ceaseth to make War with the Saints, and to prevail against them; but alas he hath not so ceased to this day. (2.) It is after the Ancient of Days sits, that this Judgment is given unto them, and that they possess this Kingdom. But as I said before, this Sessions of Judgment being the same with the Vials, hath not as yet sitten, (3.) It is at some remarkable time of the New Testament; yea, it is after that the little Horn

is dispatch'd ; for it is said , *And the time came when the Saints possessed the Kingdom.* (4.) It appeareth here also (as before) that it is the same Kingdom (as to the general nature of it) which the Beast had before possessed, as may be understood from the plain reason of the words ; *And the time came that the Saints possessed the Kingdom.* What Kingdom ? The same the Beasts had before possess'd. And therefore, for any to apply the Words otherwise, is to offer violence to the whole Text, and the design of the Vision ; as will further appear by and by.

6. *From Verses 25, 26, 27, I argue thus.*

1. The Kingdom here intended, sets not up before the time, times, and the half, of the little Horn be expired ; and these times are the same with the Forty Two Months, (see upon the words) a space of time not yet past. 2. This Kingdom sets up after the gradual Consumption of the little Horn and his Kingdom, which is to be done by the Vials ; a dispensation not yet past. 3. Such a Kingdom as is here describ'd, was never yet given to the Saints ; as may be gather'd from the express words of the Text, compar'd with the State of things in the World at this day : For it is a Kingdom, a Dominion, and the greatness of a Kingdom under the whole Heaven ; and it is a Kingdom, wherein all Dominions shall serve and obey the Lord Jesus Christ. Now let any judge, whether such a Kingdom hath hitherto been given to Christ and his Saints. And therefore from
all

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all that hath been said we may warrantably conclude, that the Kingdom of Christ and his Saints, as intended in the Vision, was never yet set up in the World. And for all these Arguings, see further in the particular Explication of the Words, as we proceed.

3. The State of the Kingdom of Christ and his Saints here represented, is the same we have in *Rev. Chap. 20. Ver. 4.* at the beginning, and to be set up at the entrance of the Thousand Years. For if the fourth Beast be the *Roman Kingdom* (as was prov'd) it must follow, that the Kingdom here given to the Saints, is the same with that of *Rev. 20.* And it will further appear by comparing both Prophecies together. Thus (1.) In this of *Daniel* we have the *Roman Kingdom* describ'd: So it is in the *Revelations Chapters 12, 13, 17.* (2.) In *Daniel*, here we have a Kingdom of Christ and his own Saints: So in *Rev. 20.* (3.) Here in *Daniel*, we have the *Roman Kingdom* continuing until that famous Sessions of Judgment, set forth *Ver. 9, 10, 11.* So in the *Revelations* we have the *Roman Kingdom* continuing through all the States thereof, until God, who sits upon the Throne (*Rev. 4.*) send forth the Vials of his Wrath to remove it. (4.) As by this Sessions of Judgment we have the Beast slain, his Body destroy'd and given to the burning Flame, *Ver. 11.* So by the Judgment of the Vials, we have the Beast and false Prophet taken and cast into the Lake burning with Brimstone, *Rev. 19.* at the end. (5.) Here after the Beast is destroy'd, the Son of Man cometh to the Ancient of days, and hath the Kingdom and the Dominion over

all People, Nations and Tongues given to him *Ver. 14.* So in the *Revelations*, after the same Beast is destroy'd, the Kingdom of Christ is set up, *Chap. 11. 15---17. Chap. 20. 4.* (6.) Upon the destruction of the *Roman* Kingdom in *Daniel*, the Kingdom is given to the Saints: So in the *Revelations* upon the ruin of the *Roman* Beast, the Saints are set upon Thrones, and Judgment is given unto them; *Chap. 20. 4.* (7.) The same will appear by divers Particulars and Expressions in this 7th of *Daniel*, compar'd, with Particulars and Expressions in the *Revelations* to the same purpose; as giving the Beast to the burning Flame, compar'd with casting the Beast alive into the Lake of Fire and Brimstone; giving of Judgment to the Saints compar'd with the like words, *Rev. 20. 4.* They shall take away his Kingdom, to consume and to destroy it, to the end, *Ver. 26.* answering to the gradual destruction of the *Roman* Kingdom by the Vials. But what hath been said may suffice; and by what hath been said it appeareth, that the Kingdom of Christ and his Saints in the 7th of *Daniel*, and 20th of the *Rev. Ver. 4.* are the same.

God as on a Throne Executing Judgment upon the Fourth Beast, or Roman Kingdom; Verses 9, 10, 11, 12. Being the self-same with the Judgment of the Vials. Rev. 16.

4. The Visions wherein the Kingdom of Christ and his Saints is represented, are two (according to the two parts of the History thereof.)

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The former we have in *Verses* 9---12. The scope whereof is to represent God as upon a Throne judging the *Roman* Kingdom, or Fourth Beast. And therefore it is the self-same with the Judgment of the Vials, *Rev.* 16. Every word of the Text proclaims the Truth of the former part of this Assertion, considering what hath been abovesaid about the *Roman* Kingdom (the Fourth Beast) and the little Horn (the Pope.) As for the truth of the latter part, *to wit*, that this Sessions of Judgment is the self-same with the Judgment of the Vials, it appeareth thus. (1.) In this *Chapter* of *Daniel*, this Sessions of Judgment cometh after the time, times, and the half time of the little Horn, as appeareth by considering the Explication given *Ver.* 25, 26. So in the *Revelations*, the Judgment of the Vials cometh after the end of the Forty Two Months of the Beast. (2.) The scope of this Sessions of Judgment is the judging of the Beast, and the gradual Consumption and Destruction of the Antichristian Kingdom; See *Ver.* 26. but the Judgment shall sit, and they shall take away his Dominion to consume and destroy it unto the end. So in the *Revelations*, the Judgment of the Vials is for the self-same purpose. (3.) The Issue of this Judgment is, that the Beast is slain, his Body destroyed and given to the burning Flame: So in the *Revelations*, the Issue of the Vials is, that the Beast is taken, and the False Prophet, and both cast alive into the Lake of Fire burning with Brimstone; *Chap.* 19. at the end. (4.) Then after all here in *Daniel*, Christ and his Saints have a Kingdom given unto them; *Verses* 13, 14, 22, 26, 27. So

it is in the *Revelations*, Chap. 11. 15. Chap. 20. 4. Now let any Judicious Person judge, whether what is here represented, and the Judgment of the Vials, be not theyself-same.

5. This of God's Judging the *Roman Kingdom*, is declared in a most Glorious Sessions of Judgment, wherein we have (1.) The Adjuncts Antecedent. *First*, Setting up of Thrones or Seats, for the purpose, *I beheld till the Thrones were set. Secondly*, The sitting down of the Judge, *and the Ancient of Days did sit.* And this most August and Glorious sitting of the Judge is declar'd in a Description (1.) Of his Person by certain Adjuncts; as his Garments and his Hair, *whose Garments were white as Snow, and the Hair—* (2.) Of his Throne, *His Throne was like the fiery Flame.* (3.) His Wheels, *His Wheels as burning Fire.* (4.) By the Effects, *A fiery stream issued and came forth from before him.* (5.) His Attendants, *Thousand Thousands Ministred—* *Thirdly*, In this Sessions we have the procedure, declared briefly in two Antecedent Adjuncts, *The Judgment was set, and the Books were opened.* *Fourthly*, We have the execution of the Sentence passed in *Verse the 11th.* And the same Illustrated by the unlike proceeding with the other Beasts, *Verse 12.*

Qu. 11. *Here we have a famous Day or Season of Judgment; What Day therefore of Judgment is intended?*

1. The Judgment of the Great Day (the Day of Final and Eternal Judgment) is not the thing here intended. For that day is evidently after

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after the Thousand Years of the Kingdom of Christ, and the *New Jerusalem*-state of the Church, *Rev.* 20. *Ver.* 11—15. But the Judgment here intended, is evidently before the Kingdom of Christ and his Saints beginneth. At the end of the Judgment here intended, Christ comes to receive a Kingdom (*Ver.* 13, 14.) but so doth he not at the end of the Judgment of the great and glorious Day; *1 Cor.* 15. 24. And the Saints at this time receive a Kingdom and Dominion under the whole Heaven; but not so at the day of Final and Eternal Judgment.

2. Here is not intended a day, or time of Judgment, beginning with the Thousand Years of the Kingdom of Christ and his Saints, and ending with that we commonly call the Day of Judgment, as some suppose. And for this consider; (1.) We prov'd before, that this Sessions of Judgment, and the Judgment of the Vials in the *Revelations*, are the self-same. (2.) As therefore the Vials are intended only to remove the *Roman* Kingdom, that way may be made for the Kingdom of the Thousand Years: So this is and must be the Intendment of the Sessions of Judgment before us in this 7th of *Daniel*. (3.) As the Judgment of the Vials enters not at all within the Limits of the Thousand Years (having done its whole work before:) So neither doth the Sessions of Judgment here in *Daniel*, having done its work before. (4.) If Men will but observe, they may easily perceive, that as in the *Revelations*, a clear distinction is maintain'd between the Dispensation of the Vials and the State of the

Thousand Years: So in *Daniel* the distinction is very plain and evident between the Sessions of Judgment, and the Kingdom of Christ and his Saints, that cometh after. From these things it appeareth, that this Judgment is so far from being the same with the state of the Thousand Years (or Kingdom of Christ and his Saints during that time) as that it cometh not at all within the compass of that space of time.

3. We have proved before (and may yet further) that it is not only contrary to Scripture, but also to Reason and Common-Sense, to imagine, that this Sessions of Judgment is held over the *Grecian* Kingdom in general, or the *Syrian* Branch of it in special; and therefore much less over *Antiochus* himself by Name.

4. Therefore it remaineth, that this Sessions of Judgment is held over the *Roman* Antichristian Kingdom, unto the compleat and perfect destruction thereof, and the taking it out of the way for ever; that so the way may be made for the Christian Kingdom, for which we plead, and is hereafter to be set up in all the Earth, *Dan. 7. 27.*

Qu. 12. On Verses 9 and 10. I beheld till the Thrones were set up, and the Ancient of Days did sit----?

1. Till the Thrones were set up. (1.) Thrones in the plural Number, alluding to the manner of Courts of Justice, where many sit besides the Principal Judge. (2.) Set up, not cast down, as some read, referring it to the Thrones of the former Beasts; but the Thrones were set up,

up, in order to the Judgment of the Fourth Beast and little Horn. For the *Chaldean* word signifieth to set up, as well as to cast down : and the sense carrieth it to setting up, as a Man may see with half an eye.

And 2. *And the Ancient of Days did sit, whose Garment*— Here we have God, as set upon a Throne, about to Judge the bloody Kingdom ; and herein divers of his Divine Properties do appear ; as Eternity, in those words, the *Ancient of Days* ; Holiness, Majesty, Authority, signified by a Garment white as Snow ; His pure Innocency and Uprightness in Judgment, signified by Hair like pure Wooll.

3. *His Throne like the fiery Flame*, shewing that all things are open and manifest to him ; or the dreadfulnes of his present pcedure against the Beast.

4. *His Wheels as burning Fire* ; The Celerity, as well as the dreadfulnes of God's Judgments against all the wicked of the Earth, but especially against the bloody *Roman* Kingdom.

5. *A fiery stream issued and came forth from before him* ; shewing, that the Judgments God sends forth, and pronounceth from his Throne against the Beast and little Horn, are most dreadful, efficacious, and devouring.

6. *Thousand thousands Ministred*— A wonderful Number of Angels serving the Lord, and waiting always for Service, and now especially, when the Antichristian State is to be Judged.

7. *The Judgment was set, and the Books were opened* ; Under these two Expressions (spoken after the manner of Men, and in allusion to the Methods in Courts of Justice) is held forth the whole

whole process of Judgment against the Beast and little Horn.

Qu. 13. *On the 11th Verse, I beheld then, because of the Voice of the Words which the Horn spake; I beheld---?*

1. *I beheld then, because of the Voice of the great words which the Horn spake:* It should seem, that when Daniel saw how Matters proceeded in this great Sessions against the fourth Beast, or Kingdom in general, he expected that some special notice should be taken of the little Horn, and that some signal Sentence should come out against him, because of his great Words.

2. *I beheld till the Beast was slain,* wounding of the Antichristian Kingdom, as it were unto Death, by the first five or six Vials, is here intended; as we use to say, the Man is slain, when he is mortally wounded, beaten or bruised, tho' he be not absolutely dead. And therefore, this is the first step, as here expressed; and not the casting of *Antiochus Epiphanes* into a Fit of Sickness, upon some bad News brought him: A strange Fancy!

3. *And his Body destroyed:* This is the second step, and answereth to the havock made of the Body and Armies of the Beast, in the great Battle of *Armageddon*, under the seventh Vial, *Rev. 19. 11---21.* For then doth the Lord smite him once for all in his Flesh, Bones, and Sinews: See upon that place, and consider and compare with other places.

4. *And given to the burning Flame.* Is it not strange, that any Person should imagine, that
here

here is nothing but a feverish Distemper that seiz'd upon *Antiochus Epiphanes*, which could not be cured? But such strange and jejune Expositions shew a fore mistake in the foundation, and in mistaking the design and scope of the Vision. (2.) This hath a special respect to the little Horn, as appeareth by *Daniel's* expectation, in the beginning and middle of the Verse, (*I beheld then because of— I beheld even till—*). The same thing appeareth by comparing *Rev. 19. Verse 20.* where the Beast and false Prophet are cast into a Lake of Fire burning with Brimstone. For the Judgment and Execution is the same in both places: See upon *Rev. 19, 20.* And thus we have the Issue of this most famous Sessions of Judgment; wherein the *Roman* Kingdom is removed, and the way to the Christian Kingdom prepared.

Qu. 14. *How are we to understand the 12 Ver. as concerning the rest of the Beasts—?*

1. As to the Sense in general. (1.) By the rest of the Beasts we are to understand the other three Kingdoms, *Babylonian, Persian, Grecian.* (2.) It is said, *they had their Dominion taken away.* They ceased to have the Supream Dominion. (3.) *But a prolonging in Life was given them.* The *Babylonians* continued a People, and retained some petty Kingdom of their own; and so the *Persians* and *Grecians.* (4.) *For a Season and Time.* How long we cannot tell.

2. Here therefore we have a difference shewed between God's proceeding with the Fourth, and

and the other Beasts; as for the former three, tho' God did (in their several times and seasons) take from them the Supream Dominion, yet he suffer'd them to live a while, and to have power of Rule, tho' but Inferior, in their own several parts of the World. But when he cometh to judge the Fourth Beast, he maketh a full and perfect end of him for ever. God not only takes the Supreme Dominion from the *Romans*, but also the very Name and all Monuments of any Kingdom of theirs. All this is evident in the words; the former Beasts have their Lives continued, at least for a time, after they lost the Dominion; But the Lord slays the Fourth Beast, destroyeth his Body, and leaveth him not until he giveth him to the burning Flame. See *Rev.* 19. 11—21. to the self-same purpose.

3. This Prolongation of Life cannot be referred to the time after that the Fourth Beast is perfectly destroy'd, as if they were thus to continue, after that the *Roman Kingdom* is removed, as abovesaid. For (1.) We see that the *Christian Kingdom* taketh place presently, upon the perfect overthrow of the *Roman*, *Dan.* 2. 34, 35. *Dan.* 7. 9, 10, 11, 13, 14, 22, 26, 27. And therefore we are not to imagin, that these three should continue (in the Sense here intended) after that the Kingdom of Christ and his Saints is set up in the World. (2.) In the 2d *Chap.* we see, that when the Stone smites the Image upon the Feet, the whole of it becomes as the Chaff, and is so carried away by the wind, as that no place is found for any of all its parts. (3.) As all the four Kingdoms were

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were after a sort continued in the Fourth, it is very rational, that upon the fall of the Fourth they should all come to nothing. For after the same manner, as the three former Kingdoms were continued in the Fourth, so must they be said to perish with it. Now how were they continued? Not as having the supreme Dominion, but their bare Beings; therefore, so must they be said to pass away; and that must be as to their very Beings.

4. This continuance in Life (some time after the loss of Dominion) must respect the times past before the destruction of the *Roman Kingdom*; and therefore this Verse comes in as an Answer to a Question, thus. *Daniel* seeing this great Session of Judgment concerned only about the Fourth Beast, and not a word of the other Three, might be ready to say, What shall become of the other Three Beasts? In Answer to this, we may suppose it was said; As for the other Beasts, their Dominion had been taken away from them before, yet God saw meet not to be so severe with them as with the Fourth; but rather was pleas'd to let them live a while, tho' in an Inferior Condition, untill such time as the *Roman Kingdom* have run its round; and so at the time appointed, to put a perfect end to them all, in the fall of that *Roman Kingdom* or Fourth Beast. And this I judge to be the Truth; as it appeareth plainly Intimated in the Image *Chap. 2.* For breaking the Feet of the Image, proves the means of the Ruin of all the parts thereof.

A Representation of God giving, and of Jesus Christ taking possession of the Kingdom, after that the Roman Kingdom is taken out of the way; answering to Rev. 20. Ver. 4. and first part: And I saw Thrones, and they sat on them, and Judgment was given unto them.

6. The Second of these Visions, representing the Kingdom of Christ and his Saints, we have in *Ver. 13, 14*. And the scope thereof is, to shew how that immediately upon the removal of the Fourth or *Roman Kingdom*, the Fifth or Christian Kingdom is set up, or (as in the words) given of God unto, taken and possessed by the Son of Man, and by the People of the Saints of the most High. And therefore, here is the same with what we have *Rev. 20. Ver. 4*. In these Expressions; *And I saw Thrones, and they sat upon them, and Judgment was given unto them*. All is evident here. For (1.) We saw before how God, as sitting upon a Throne, destroyed and took away the *Roman Kingdom*. (2.) In this Vision we have the Son of Man coming to the Ancient of Days, while as yet he is upon the same Throne of Judgment, *Ver. 13*. (3.) Whereupon Dominion, Glory, and a Kingdom is given unto him, *Ver. 14*. (4.) In *Ver. 18*. it is said, that the Saints shall take and possess the Kingdom, even the same Kingdom which the Beasts had possessed: and *Ver. 22*. and *27*. to the same purpose. (5.) And that what is here, answereth to what
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we have *Rev. 20. Ver. 4.* appeareth by what has been said before, and by considering, how that 20 *Chap.* followeth upon the final Destruction of the Beast mentioned in the end of the 19. *Chap.* But we will clear this Matter further in answering some Questions on these *Verses.*

Qu. 15. *What is the Sense of the 13th Verse, and what coming of Christ is here Intended.*

1. The coming of Christ in the Flesh to perform the work of Redemption is not signified by his coming with the Clouds of Heaven, neither is his Ascension signified by his coming to the Ancient of Days; as some have given the Sense. (1.) His coming in the Flesh is never thus expressed in all the Bible. And Common Sense may tell any Man, that Christ's coming in the Flesh, is very improperly set forth by his coming with the Clouds of Heaven. (2.) When it is said, *one like the Son of Man*, it necessarily pre-supposeth his being already come in the Flesh, yea, and his Ascension also; and therefore, points at a time after both: See all the places where the words are used, *Rev. 1. 13. Chap. 14. 14.* (3.) How can his coming to the Ancient of Days be his Ascension to Heaven after his Resurrection? For his coming with the Clouds of Heaven, and his coming to the Ancient of Days hold forth the self-same coming, the self-same time, and the self-same end and purpose of coming; But Christ's coming in the Flesh, and his Ascension afterwards, are two things, wonderfully different in their Natures, Ends, Times, and the manner.

manner of their Expression in Scripture. (4.) The Authors of this perswasion, as they cannot agree among themselves; so neither are they satisfied in themselves about the sense they give of the words. And therefore some of them join his first and second coming together, and say, that his first coming is intended in the words, yet so as that the Sense is compleated in his second coming. But this is a needless, if not a senseless jumbling of things; and it were better to yield to the force of Arguments produced by others, or to acknowledge Ignorance, than to fall upon, or run into such miserable shifts as these are.

2. The coming of Christ to the Judgment of the Great Day, is not the coming here intended. For (1.) This coming of Christ followeth immediately upon the removal of the *Roman Kingdom*; and we have proved, that another Kingdom must be set up after that, before the Day of Final and Eternal Judgment; as may appear to any who do consider *Chap. 19th* of the *Revelations* at the end, and what cometh between that and the *11th Verse* of the *20 Chap.* (2.) It is evident that Christ here cometh to receive a Kingdom, and hath a Kingdom given him; whereas in the end he rather giveth up the Kingdom; as *1 Cor. 15. 24.* (3.) In the *14 Verse* the Spirit points at a time when all People, Nations and Languages shall serve the Lord Jesus Christ: But at the Day of Judgment Christ comes not to be served by the Nations and People of the World, but to Judge them, according to their serving or not serving of him, before he so cometh. (4.) At this coming

coming the Saints take and possess the Kingdom, which before had been taken and possessed by the Four great Beasts, as appeareth by comparing the 17 and 18 *Verses* together, of which more in the Explication of them; but the Saints possess no such Kingdom by Christ's coming to Judge the World at the great Day. (5.) At this coming of Christ the Saints receive a Kingdom and Dominion under the Heavens, as *Verse* 27; but not so at the last day: For then they receive a Kingdom in Heaven, but not under it.

3. It is therefore the coming of Christ, as abovesaid, that is to receive and take possession of his own Kingdom, I mean that Kingdom which he is hereafter to have in a Majestick, Visible and Glorious manner, in the open view of all the World. That is the coming here intended, as hath been proved often already, and may be yet further as we proceed. And therefore the coming of our Lord here intended, is to be at the beginning of the Thousand Years mentioned, *Rev.* 20. 1—10.

4. But not a personal coming of Jesus Christ at that time, to continue upon Earth, is here intended; I say a coming of Christ at the beginning of the Thousand Years is intended; but not a personal, and to continue personal upon the Earth, as some think. And the thing I do say, may appear by these following Considerations.

(1.) This is a Vision, and that of things every way extraordinary and wonderful; and therefore we are not to expect, that in all Visions (much less in this so extraordinary) there
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should be at the time prophetically intended, a real personal fulfilling of the things themselves, to the very Eyes of the Body, in all the parts of the same Vision. For (1.) The nature of the things will not permit that so it should be; for at the beginning of the Thousand Years, we cannot expect that the Ancient of Days should appear sitting upon a Throne; and that the Son of Man should be seen coming with the Clouds of Heaven, and coming to the Ancient of Days on such a Throne, or that Persons should appear bringing him unto the Ancient of Days. (2.) Tho' some may say, that the nature of some of these things may permit that so it should be; yet I answer, that is only one of all these things that can be alledg'd, and no more; and that is the very thing in question. And why we should allow that in one particular, which cannot be allow'd in any one of all the rest, I see not. (3.) I argue from other such like Visions in the *Revelations*, as *Chap. 5. 1—7. Chap. 7. 1—3. Chap. 10. 1—10. Chap. 19. 11—17.* where a personal appearance cannot be intended, and therefore not necessarily here.

(2.) I do not know, that in all other Apparitions we have of Christ (under the New Testament, or times prophetic of it) in a Visionary way, a personal appearance is intended, unless it be *Rev. 20. 11.*—about which we have no dispute: Mark what I say, in a visionary way: For the difference is great between what Men had in a Vision, or Visionary way, and otherwise. *Abraham* had an Apparition of the Second Person of the Trinity, *Gen. 18. 2.* but not in a Visionary way, not as being in a Trance, or in a Dream,
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or in an extraordinary manner in the Spirit, as *John*, *Rev.* 4. 2. So had *Joshua* 5. 13. So had *Jacob* and others Apparitions of Christ, as *Praeludium's* of his Incarnation. So had *Paul*, *Acts* 9. And *Stephen*, *Acts* 7. Apparitions of Christ after his Ascension; but not in that Visionary way we speak of, which greatly alters the Question. And the difference we have stated by God himself, *Numb.* 12. 6, 8. And then I say, in the times of the New Testament, or Prophetical of it, or the times under it, as this of *Daniel* is. And the Truth will appear, if we examine all the Visions respecting our present purpose, *Rev.* 1. 13. *Ch.* 10. 1—6. *Ch.* 14. 1; 14. *Ch.* 20. 1.

(3.) We must mark, that *Daniel* doth not say, I saw the Son of man; but, one like the Son of Man: For between these two ways of Expression, I suppose a great difference will be found. For when it is said, The Son of Man, then a personal presence, or coming, for the most, it not always, is intended; but when it is said, *One like the Son of Man*, not so; as in *Rev.* 1. 13. *Chap.* 14. 1, 14. *Ezek.* 1. 26. Let the places on both sides be compar'd and consider'd.

(4.) Tho' it be said, I saw *One like the Son of Man come with the Clouds of Heaven*, yet none can say, that he saith one word of his coming to the Earth to appear and Reign on it, nor can any such thing be forced out of the words; It is only said, he came to the Ancient of days, and there was given a Kingdom---- And tho' not a real personal coming is intended, yet it was needful it should be thus expressed, in a conformity to the other parts of the Vision.

For, as God the Father is said to sit upon a Throne, or as upon a Throne, here below, judging the Fourth Beast: So it is meet that Christ's putting in for his own Kingdom at the same time, should be expressed by his coming with the Clouds of Heaven unto him, as upon that Throne; that from him, as from the Righteous Judge of all, he might now have possession given of that Kingdom so long ago promis'd, and by the usurpation of the Man of Sin, and other Enemies, unjustly detained.

(5.) Now for the words particularly. (1.) *I saw in the Night Visions*; intimating in general, that as he saw all the other parts of the Vision in the Visions of the Night; so this part also of the Prophecy he saw after the same manner. And it is observable, that *Daniel* brings in this part with a special remark, above most of all the other parts; because as the thing it self is extraordinary, so I believe it will come to pass in its time, attended with such a Lustre of Glory, as will draw the Eyes of all to the beholding of it, as a thing new and extraordinary. (2.) *One like the Son of Man*; Not the Person himself, but a Visionary representation of him: and one like the Son of Man; he doth not say, the Son of Man. And he so expresseth it, to shew, that not a real personal presence, or appearance is intended, but only an eminent providential appearance. (3.) *Come with the Clouds of Heaven*; shewing, that the appearance of Jesus Christ, at the time intended (tho' but providential and spiritual) will be exceeding Majestick, Stately, and Glorious, as if he was taking a Journey from the Heavens

Heavens unto the Earth, making the very Clouds his Chariots, *Psal.* 104. 3. *Isa.* 19. 1. (4.) *And came to the Ancient of Days*; and so puts in for his Kingdom, the time being come, and the Fourth Kingdom removed; see *Ver.* 22. And for this he, as it were, comes to God the righteous Judge of all, to have possession given him of the Kingdoms of the World, according to the promises of Old to that purpose, *Psal.* 2. 7---9. (5.) *And they brought him near before him*: (1.) A respect here may be had unto the Prayers of the Saints, who by their daily Prayers hasten (as it were) the coming of the Kingdom of Christ, *Matth.* 6. 10. *2 Pet.* 3. 12. (2.) Or a respect may be to the Angels, who are ready on all occasions to attend upon the Lord Jesus Christ; and therefore may now in some sense or other be employed in promoting his Kingdom in the Sense we plead for. Nay doubtless they will be employ'd.

Qu. 16. Verse 14. *And there was given him Dominion, and Glory, and a Kingdom, that all People----*?

1. *And there was given him Dominion*--- Here God who sitteth on the Throne, giveth, and Christ receiveth the Kingdom; so that now the Kingdom whereof we speak, and for which we plead, is set up. That is, it is in these words represented as set up; for when it is given unto, and taken by Christ, then it is set up.

2. *That all People, Nations and Languages should serve him*; Here we have the extent of this
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3. *His Dominion is an everlasting Dominion, which shall not pass away;* Here we have the extent of this Kingdom, as to duration and continuance; for it must endure to the end of all Time; I say, to the end of all Time; for Eternity, in a proper Sense, is not intended in these words before us. For (1.) These and the like words are often put to signify only to the end of such or such a time, *Gen. 17. 8. Chap. 48. 4.* and many other places in the Old Testament; see upon *Dan. 2. 44.* and sometimes to the end of all time, as *Pf. 110. 4.* and so are the words to be understood here. (2.) The words are spoken in comparison with the Supreme Dominion and Kingdom, as before possessed by the Four Great Beasts: For each one of them possessed the Kingdom but a certain time, and then the next came and took it away by Force and Power, and possessed it for his time; and so it passed from one to another. But when it cometh into the Hands of Christ and his Saints, it is otherwise, they possess to the end, another People do not prevail to dispossess them of it for ever. (3.) The Nature of the thing will not permit, that Eternity, in a proper sense, should be intended; for it is evident in the Text, that this given to Christ and his Saints, and possessed by them, is the same, as to the general nature of it, with what was before

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fore taken and possessed by the Four Great Beasts: *Ver.* 17, 18. compared; *Ver.* 21, 22. compared; so *Ver.* 26. 27. And it is said to be a Kingdom under the whole Heaven: These exclude the proper sense of Eternity; for a Kingdom under Heaven, and in this World, cannot, as such, be Eternal. However (4.) This we may say, That it is an everlasting Kingdom, thus, in that it shall not be taken away from Christ and his Saints, by any other King or People; and so it is explain'd in the following words; *An Everlasting Dominion, which shall not pass away*: And so in the next words thus.

4. *And his Kingdom that which shall not be destroyed*; These words explain the former; for it shall not be corrupted and destroyed after the manner of the former Kingdoms. It shall be quietly and peaceably laid aside, at the end of the World, (as the nature of the thing requireth) when Christ shall deliver up the Kingdom to the Father, *1 Cor.* 15. 24. And when the People of God shall go to Heaven, and Reign after another and higher manner; but as it is his and their Kingdom, it shall be out of the reach of all destruction or corruption, after the manner of the former Kingdoms. Thus far we have had the first part of the Chapter, containing the Visions themselves. Now come we to the Second Part, containing the Interpretation,

Kingdom, as to People or Subjects; none of the World excepted, all must submit to Jesus Christ, at the time here intended: And this is nothing else but the Stone becoming a Mountain, and filling the whole Earth, *Dan. 2. 35. Chap. 7. 27.*

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The Interpretation of the foregoing Visions given Daniel upon his Request ; which we may pass briefly thro', considering what hath been said already upon the Visions themselves.

Verses 15, 16.

1. *I Daniel was grieved in my Spirit in the midst of my Body, and the Visions of my Head troubled me ;* Here we have the effect of the forementioned Visions upon *Daniel*. For through the wonderfulness of the things themselves, the Glorious and Majestick manner of the Appearance of God, and the coming of one like the Son of Man with the Clouds of Heaven, the good Man was almost overwhelm'd in his Spirits, as it had been with some others upon the like occasions.

2. *I came near to him (one of them) that stood by, and asked— ;* Here we have *Daniel* desirous to know the sense of the Visions, betaking himself to one of the Angels, and not in vain: For the Angel (appointed of God so to do) made him understand the sense, by giving the Interpretation of things, one part after another.

Verses 17, 18.

The Angel lets *Daniel* know (1.) That the Four Beasts are Four Kings (Kingdoms) which were to arise out of the Earth ; that is, they were all to be of an Earthy Original, of which
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we have heard. (2.) That when these Four Earthly Kings have run the Course allotted them of God, the Saints of the Most High shall step in, and take that Kingdom and Supreme Dominion, which those Beasts had hitherto, one after another, possessed. (3.) That these Saints having once taken the Kingdom, shall possess it to the end; For it is said, for ever, even for ever and ever; that Eternity, in a proper sense, is not intended, we have proved before (4.) And therefore the Angel tells *Daniel* of no less than five Kingdoms; Four *Gentile* or *Pagan* Kingdoms, and One *Christian*,

Verses 19, 20, 21, 22.

1. *Daniel* being desirous to be more particularly informed about the Fourth Beast and the Little Horn, repeats (as it should seem to the Angel) the Vision of them both, at large in the 19 and 20 *Verses*.

2. He adds some things that were not expressly mentioned before now: As (1.) *That the look of the Little Horn was more stout than his Fellows*; intimating how proud and high the Bishop of Rome was to be above, and towards the Ten Kings of Europe. (2.) *That the same Horn was to make War with the Saints, and prevail against them*; This is the War begun against the *Waldenses*, and continued to this day, and the same we have mentioned *Rev. 13. 7*. See upon the place.

3. Then he proceeds to repeat in *Ver. 22*. where we may observe, (1.) *That the Horn should*

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continue to make his War with the Saints, and to prevail until the Ancient of Days should come; That is, until God come and sit in Judgment over the Antichristian State and Kingdom, as we heard on Ver. 9---II. (2.) And that at his so coming, Judgment was to be given to the Saints of the Most High; That is, (1.) Either Judgment on their behalf is executed upon the Antichristian State, as Ver. II. Or (2.) Power of Judgment and Government is now granted them, as Rev. 20. 4. And I saw Thrones, and they sat on them, and Judgment was given unto them. Or (3.) both; For at the time intended, both will be made good. (3.) And the time came that the Saints possessed the Kingdom; First, The same Kingdom (as to the general nature of it) which the Four Beast had before, one after another, as was proved. Secondly, Now in the end of the Great Sessions of Judgment the time is come when the Saints possess the Kingdom and Supreme Dominion, which those Beasts had before possessed.

Verses 23, 24, 25.

Here the Angel in answer to the desire of *Daniel*, goeth on with the Interpretation of the Visions in order. As for the 23 and 24 *Verses*, the things contained in them have been explained already, and our application of them vindicated; nor is there any difficulty in the 25 *Verse*. For (1.) We have fully proved, that by the Little Horn the Bishop of Rome is intended, (2.) All know and confess, that all the Particulars in the 25 *Verse* do roundly agree

agree unto him ; yea they who will have *Antiochus Epiphanes* intended, do take it for granted, that these things are found most true of the Pope. (3.) The Prophecy of the *Revelations* puts the matter out of all doubt ; as may appear by comparing the particulars here with what is more fully spoken unto there : He shall speak great words against the most High, *Rev.* 13. 5. He shall wear out the Saints of the Most High, *Rev.* 13. 7, 15, 16, 17. *Chap.* 17. 6. And think to change Times and Laws, *Rev.* 13. 14---17. And they shall be given into his hand until a time, times, and the dividing of time, *Rev.* 13. 5.

Verses 26, 27.

1. The 26 *Ver.* is referred by way of Exposition, unto *Ver.* 9, 10, 11. for in it we have the Judgment of the Vials in a few words, and that with great plainness and significancy ; for we have the design of the Vials, and the gradual Consumption and Destruction of the Antichristian Kingdom by the Plagues of them. But the Judgment shall sit, and they shall take away his Dominion to consume and to destroy (consuming and destroying) it unto the end, by a gradual consumption and destruction thereof, until it be perfectly consumed and destroyed, they shall take away from him his Dominion. Here I say we have a most plain, tho' brief representation of the Judgment of the Vials.

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2. Hereby we see, that way is made by this Sessions of Judgment, for the Entrance and Erection of the Kingdom of Christ and his Saints, or the Christian Kingdom, as was shewed on *Ver. 9, 10, 11, 13, 22.* and is evident and manifest by what followeth in *Ver. 27.*

3. The 27 *Ver.* looketh by way of Explication, unto *Ver. 13, 14, 22.* So that the Kingdom said (*Ver. 14.*) to be given to Christ, is here said to be given to the Saints, as also *Verse 18, 22.* And therefore I am justified in my too often calling it the Kingdom of Christ and his Saints; and he who shall call the same the Christian Kingdom, shall speak as truly and properly; as if speaking of the other Kingdoms, he should say the *Babylonian*, the *Persian*, the *Græcian* or *Roman* Kingdom, yea and more properly and truly. And therefore let not those Denominations offend.

4. The Kingdom here given to the Saints, is a Kingdom under the whole Heavens; and therefore a Kingdom here upon Earth; and hereafter to be set up, possessed and enjoyed, as was before proved.

5. The Kingdom here to be given to the Saints is to be over all the Earth, as appeareth by the Multiplicity and Greatness of the words used to express the same; and the Kingdom, and the Dominion, and the Greatness of the Kingdom under the whole Heaven. As for the following words they are plain; see *Ver. 14.* and what was there said,

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It is Objected, that a Spiritual Kingdom only, and no more, is intended in all these Expressions of a Kingdom, in Verses 14, 18, 22, 27.

Answ. 1. The Kingdom of Christ considered as spiritual, was set up in the first Ages of the *Roman* Empire; but this Kingdom after the *Roman* Empire, is removed and gone, in all the Ages, States and Conditions thereof, as hath been again and again proved.

2. It is evident in all the Prophecy, that the *Roman* Kingdom is taken out of the way, that the Kingdom of Christ might be set up; for as much as the Being of the one is inconsistent with the Being and Presence of the other. But as there was no need, so neither was there a removal of any Worldly Kingdom, to make way for the Spiritual Kingdom of Christ; for the one is consistent with the other, and Christ in this sense ruleth' in the midst of his Enemies, as *Pf.* 110. 2.

3. The Spiritual Kingdom of Christ was set up at his Ascension, *Pf.* 110. 1— *Pf.* 45. 1— But this Kingdom is set up at his coming with the Clouds of Heaven, in some sense or other; which can in no sense be accommodated to his coming in the Flesh, or to his Ascension, as was proved before.

4. When this Kingdom is set up, it is a Kingdom and a Glory under the whole Heaven, and wherein all People, Nations and Languages shall serve the Lord Jesus Christ; but so it was not at the setting up of his Spiritual Kingdom; and it hath not been so to this day, as all may see and perceive.

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5. The Kingdom the Saints are here said to possess, is such, as for the general nature of it, the Four Beasts had before taken and possessed, as appeareth by comparing the 17 and 18 *Verses*; and by considering the 22 *Ver.* and by comparing the 26 and 27 *Verses*; but the spiritual Kingdom the Four Beasts neither had nor could have before. Nor is it a Kingdom that passeth from one People to another. See upon *Dan.* 2. 44.

6. This is a Kingdom given to the Saints after that the little Horn ceaseth to make War with them, and to prevail against them, *Ver.* 21; 22. but it is not so with the Spiritual Kingdom; for they had it before; and because of it, and their adherence to it, did the little Horn make upon them that same War.

7. This Kingdom comes to the Saints, after that the Ancient of days cometh and sitteth in Judgment upon the Beast and little Horn, and not before: And we have heard, that this Sessions of Judgment answereth to the Judgment of the Vials; but the Spiritual Kingdom the Saints had from the beginning, and therefore, all the time of the little Horn.

8. This Kingdom is given to the Saints, after the Beast is gradually consumed and destroyed by the forementioned Sessions of Judgment, and not before; but the spiritual Kingdom they had before; for otherwise, how come they to be Saints? for the Spiritual Kingdom makes them such.

9. The Kingdom of Christ and his Saints here describ'd (as also *Chap.* 2.) is such, as from the instant of its setting up, never suffers or under-

undergoes any diminution, impairing, or contraction, or any disappearance to the end of all time; not a word to that purpose in all these Prophecies, but the quite contrary in them all. But the Spiritual Kingdom, set up in the beginning of the Gospel among the Saints, and in the Discipline of the Church, hath been greatly diminished, contracted, and at length became in a manner disapparent in the World. For the great number of Saints became at last, and under the Apostacy, contracted to that small number of 144000; and the Discipline of Christ set up in the Church, was almost swallowed up and lost by the contrary Discipline of the Mother of Harlots and Abominations of the Earth. So that the Kingdom of Christ did in that respect, in a manner, disappear in the World; and so continued under the notion of a Woman hid in the Wilderness, and as a small number sealed out of all the Tribes of *Israel*. See *Rev.* 7.

10. Can we upon any solid ground imagine, that a Kingdom meerly Spiritual should be expressed in these words (The Kingdom and the Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the Saints.) Certainly these words, and others like them in these Visions, have another sense, if inveterate prejudice did not hinder the perception thereof. So much for this Objection. As for what may be alledged from the everlastingness of this Kingdom, it hath been answered before.

Verse 28.

In this last *Verse* we have a few words added to the Narrative of the whole matter by way of Conclusion. For (1.) He telleth; that here is the end of the Matter, and further it proceedeth not. The Prophecy began with the Account of the *Babylonian* Kingdom, the First of the Five great Monarchies, and here it endeth, having given an account of the Christian, the last of the Five, and for the Illustration whereof the History of the other Four was principally given. (2.) He tells what effect the whole *Revelation* had upon him, whereby it may appear, that it was no vain Fancy which he had, nor an ordinary Dream which he dreamed. For it did so affect his mind, as that the troubled frame of his Mind affected his Body, even to the changing of his Countenance and outward Splendor. (3.) He let us know, that (notwithstanding all this) he kept the Matter in his Heart, that he might afterwards faithfully relate the same unto the Church of God. And thus by the help of the Lord, we have passed through this Seventh Chapter, and the Visions of the Five Great Kingdoms described therein. Proceed we now to the Explication of the Eighth Capter, and the Visions in it.

A N
 E X P O S I T I O N
 O F T H E
 Eighth Chapter of D A N I E L.

THE Scope of the Prophecy, contained in this Chapter is, to let the Church of the *Jews* know, that after they have suffered by the *Babylonians*, and come from under their Yoke, they must yet be brought under the Power and Dominion of other two of the Gentile Kingdoms (the *Persian* and the *Grecian*) and suffer under them; especially the *Grecian*. For that the *Babylonian* Kingdom is left out in this Chapter, is known of all; for that Kingdom being now near its period, and the Church having almost done with it, there was no need it should be here again introduced, or in this Vision represented. And that the *Roman* Kingdom is not represented in this Prophecy (either in whole or in part) shall, God willing, be proved, when we come to the little Horn.

2. This Prophecy is two several ways expressed, and therefore makes two parts of the Chap. in each one of which the same things are declared, though in a different manner. In the former part

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more

more obscurely, but in the latter more plainly; In the first part we have, as it were, the Text; in the second part the Exposition of that Text; the first part, ver. 1—14. The second, 15—27.

Verſes 1, 2.

3. In the first part of the Chap. the History is represented in a vision. And the same in a more general way described in these two verses; but after, more particularly. Here it is described, (1) By the adjunct time when; More generally (in the third year of the Reign of *Belshazzar*.) More specially, (after that which appeared to me at the first.) (2) By the subject place. More general (*And it came to pass when I saw, that I was at Shushan in the palace, which is in the Province of Elam.*) More particular, (*And I saw in my vision, and I was by the River Ulai.*) I shall not stand to give any Explication of these two Verses; for that is done at large by Dr. *Willet* and Mr. *Pool*; where the Reader, if he pleaseth, may divert himself with great store of Conjectures, Contradictions, and Uncertainties. I shall only put one question, and give answer thereunto.

Quest. 1. *And it came to pass, when I saw that I was at Shushan*--Whether in body or in spirit?

He was not at *Shushan* by bodily presence, but in Spirit. For (1) Because *Daniel* being now a Captive, he could not go whither he pleased, much less so far off, and into the Country of the Enemies of his Master.

(2) He was by God's ordinance to serve the King

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King of *Babylon*, being by Allegiance bound unto him, both as a Subject and a Servant. (3) The manner of speech sheweth the same; *When I saw I was at Shushan*—that is, in my vision I thought (or seemed to my self) that I was there. (4) He was visionally set down at the Palace of *Persia*, being conveyed in the spirit out of *Babylon*; to shew that the Monarchy must be translated from the *Babylonion* to the *Persian* Prince and People.

Verses 3, 4.

4. In the second place this vision is described more particularly according to the two Kingdoms represented therein, the *Persian* and the *Grecian*. The first part in these verses is a Vision of the *Persian* Kingdom, where we have; 1. the Antecedent (*Then I lifted up mine eyes and saw, and behold*) 2. The subject-matter of the Vision (*There stood a Ram*), described (1) by the subject place where he appeared (*Before the river.*) (2) By his adjuncts (*His Horns*); which are described by their adjuncts; 1. Their Number (*two Horns*). 2. Their height (*And the two horns were high.*) And their height is Illustrated by a double Comparison of unequals: First in their height (*but the one was higher than the other.*) Secondly, in their rising (*and the higher came up last.*) (3) By his effects, (*I saw the Ram pushing*) set forth by the objects or places towards the which (*Westward, and Northward, and Southward.*) And then by the effects. (1) on the beasts, (*So that no beast could stand before him, neither was there any that could deliver out of his hand.*) (2.) On himself (*he did according to his will, and became great.*)

Quest. 2. On both these Verses, *Then I lifted up mine eyes and saw, and behold a Ram ?*

1. *I lifted up mine eyes and saw, and behold, there stood before the river a Ram.*) The Ram here is the same with the Breast and Arms of silver in the Image, chap. 2. 32. And the same with the second beast like a Bear, chap. 7. 4. And therefore here we have the *Medo-Persian Kingdom*, as appeareth, verse 20. but why compared to a Ram is not so evident ; It may be, because much slower in Motion than the *Grecian*, which cometh after : see the Conjectures of many in Dr. *Willet* and Mr. *Pool*. 2. And he stood before the River *Ula*, where *Daniel* saw the whole vision ; and it may point at the ordinary station of the Kings of *Persia*, which was *Shushan* by that River. 3. *The Ram had two horns.* The Kings of *Media* and *Persia*, as verse 20. or the two Kingdoms of the *Medes* and *Persians* joyned into one Empire. 4. *And the horns were high, and the one was—* (1) They were great and powerful. (2) The first was the King of the *Medes*, the second the King of the *Persians*, which was the higher ; for *Cyrus* the *Persian* did far exceed the *Median* in Fame, Glory, and Authority. (3) *Cyrus* came up last, and united the two Kingdoms into one intire Monarchy : as chap. 7. 5. 5. *I saw the Ram pushing—* making War upon those parts of the World. 6. *So that no beast could stand before him.* His irresistible and successful Power in making his Conquest. 7. *Neither was there any that could deliver out of his hand.* His Power in holding what he had gained was such, as that all contrary endeavours were in vain,
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until the time of his falling came. 8. *But he did according to his will.* In disposing of Kingdoms (gotten and held) according to his pleasure. 9. *And he became great*; he got and held, until he became a great and mighty King. And here we leave the Ram until the Goat come to contend with the great Beast for the supreme Dominion.

Verses 5—7.

5. The second part is the vision of the *Grecian* Kingdom, consisting of two subordinate parts: The first represents the *Grecian* as conquering and overthrowing the *Persian* Kingdom; the second represents him, as having conquered, and so as having obtained the Supreme Dominion. In these Verses we have the Vision representing the *Grecian* Kingdom as Conquering the *Persian*. And in this part we have, 1. The antecedent (*And as I was considering.*) 2. The subject-matter (*behold an He-Goat.*) Described, 1. By the subject place. First, from which (*came from the West.*) Secondly, upon which (*On the face of all the earth.*) Amplified by the adjunct-manner of his coming, (*And he touched not the ground.*) (2) By his adjunct, (*And the Goat had a notable Horn*) set forth by the subject-place (*between his eyes.*) (3) By his effects, in respect to the Ram: declared in certain steps or degrees. First (*he came to the Ram that had.—*) Secondly, he ran unto him; set forth by the manner how (*In the fury of his power.*) Thirdly, he came close to the Ram. Fourthly, and he smote the Ram; set forth (1) By the Impulsive cause (*And he was moved with Choler against him.*) (2) By the effects, *And brake his two horn.* And this

set forth by the effect (*and there was no power in the Ram to stand before him.*) Fifthly, *And he cast him down to the ground.* Sixthly, *And stamped upon him.* And all amplified by the adjunct denied as to the Ram, (*And there was none that could deliver the Ram out of his hand.*) Then followeth the effect of the whole Conquest, as to the Goat; which brings in the next part of the Vision.

Quest. 3. On Verses 5, 6, 7. *And as I was considering, behold an He-Goat came from—?*

1. *And as I was considering, pondering the vision of the Ram, waiting to see what would follow.*
 2. *Behold, an He-Goat, or Kid of the Goats: (1.) This is the Grecian Kingdom, and the same with the Belly and Thighs of the Image, chap. 2. And the same with the Leopard, Chap. 7. 6. (2.) Compared to a Goat (perhaps) because of his swiftness in his endeavours for the supreme Dominion; as also the Loftiness of his spirit. (3.) Called a Kid of the Goats (for so the Hebrew) it may be, with a respect to his Youth, (I mean the youth of Alexander) when he began to hunt for Monarchy. 3. (Came from the West) from Macedonia there. 4. Upon the face of all the earth, skipping and leaping (as it were) over all places far and near, especially the Persian Empire. 5. And touched not the ground; To note Celerity in Conquest; for within the space of six Years he obtained the supreme Dominion. 6. And the Goat had a notable Horn. The first and great King of the Grecian Empire. 7. Between his eyes. Because Compassed about with sage Counsellors, which are as the eyes of a Kingdom. 8. And he came to the Ram*
that

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that had the two horns, which—) (1) The Ram (the Persian King is represented as standing, not running, as *Alexander*; and seemeth to note his slowness, want of Courage, purposing rather to Defend than Offend. (2) The Goat, the Grecian King, is represented as coming to the Ram, seeking to fight, as being all in haste: (3) *He runs unto him in the heat of his strength*, So the Hebrew: that is, with great speed and fire of Courage. 9. *And I saw him come close to the Ram*: at last he drew near to the Ram and his huge Armies, after long, but speedy and furious Marches. 10. *And he was moved with choler against the Ram, and smote him*. Being filled with anger and rage, he fights the Ram, and beats him in three great battels. 11. *And he brake his two Horns*; breaks the whole Power of the Persian Kingdom, and subdues all of it to himself. 12. *And there was no power in the Ram to stand before him*. All after-endeavours of the Persians to recover their Dominion was to no purpose. 13. *But he cast him down to the ground*, holding forth the perfect extinction of the Persian Monarchy. 14. *And stamped upon him*. After conquest Insulted over him. 15. *And there was none that could deliver the Ram out of his hand*. If any were so kind as to offer a rescue, it was to no purpose.

Verses 8—12.

6. In these Verses we have the Second subordinate part, respecting the Grecian Kingdom, as having conquered the Persian, and so as having the Supreme Dominion. And here we have,
1. The same Kingdom in its greatest power and

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glory,

glory, under *Alexander the great*, Therefore the He-Goat as grown great. 2. As broken; set forth by the time when: *And when he was strong, his great Horn was broken.* 3. As divided into four branches (*And for it came up four notable ones*); Set forth by the objects towards which, (*towards the four winds of Heaven.*) 4. We have the History of one particular King of that Kingdom, under the notion of a little Horn: And he is described, (1) By his original (*and out of one of them came a little horn.*) (2) By his effects, distributed according to the objects of them, 1. Towards the South, the East, and pleasant land; *which made it self great towards the South*— 2. Against the Host of Heaven; Set down first more generally: *And it magnified it self against the host of heaven.* Secondly, more particularly in some special Instances; *And it cast down some of the Host to the ground, and stamped upon them.* 3. Against the Prince of the Host; Set down, first, in general, *And he magnified himself against the Prince of the Host.* Secondly, in some particular Instances, (1) *By him (from before him) the daily sacrifice was taken away.* (2) *And the place of his sanctuary was cast down.* This seemeth to be amplified by the procuring-cause; *And an Host was given him by reason of transgression.* (3) *It cast down the Truth to the ground.* And all is amplified by two adjuncts; First, continuance in doing, during the time appointed of God, *And it practised.* Prosperity in doing: *And prospered.*

Quest. 4. On the 8 Verse; Therefore the He-Goat waxed very great, and when he was strong — ?

1. Therefore the He-goat waxed very great. As having

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ving subdued so many Kingdoms, Nations and Countreys, and joined them to the Kingdom of Macedonia. 2. *And when he was strong, his great horn was broken.* Alexander the first King perished, and all his Race with him, soon after that the Grecians had obtained the Supreme Dominion. 3. *And for it came up four notable ones towards the four Winds of Heaven.* So the Kingdom was divided into four Inferior Kingdoms, each one having its own King; One in the *West*, another in the *North*, a third in the *East*, the fourth in the *South*. See Dr. Willet, and others, on *Daniel*, about these Kingdoms and their Kings.

Quest. 5. *And out of one of them came forth a little horn: Who is this little Horn?*

1. The Pope, the Bishop of Rome, or Antichrist, is not intended by this little horn, as Mr. Parker and some others have thought: as by these Arguments may appear.

(1) If Antichrist was intended by the little horn, chap. 7th, then he is not intended by the little Horn in this Chapter; for (1) It is contrary to the constant way of the Spirit in these Visions, to represent the same Kingdom, State, or Person, twice together under the self-same figure or type; and therefore the same cannot be intended in both places. (2) It cannot be supposed, that the same state, which in the *Seventh* Chapter was described in a most evident, clear and plain manner, should in this very next Chapter be described in a dark, obscure manner; for consider all the Visions respecting the same Kingdom, King, or thing, and you will find, that the further you pro-

proceed and go forward, the more clear and Intelligible you will find them. But we have fully proved, that by the little horn in the 7th Chapter, Antichrist is intended ; Therefore, not intended here.

(2) If Antichrist be described in this Chapter, then the Kingdom of Christ is also described therein: for whereever the Antichristian Kingdom in general, or Antichrist in particular, is described in a visionary way, it is always as immediately preceding the Kingdom of Christ, and in order thereunto ; as in chapters 2^d, 7th, 11th, 12th. and so in the *Revelation* ; But the Kingdom of Christ is not described in this Chapter, we have not a word to that purpose ; Therefore,

(3) If neither the *Roman* Kingdom in general, nor the Antichristian State thereof in special, be described in this Chapter, then Antichrist in particular is not described therein. For where-ever Antichrist is described in a Visionary way, he is brought in as belonging to the *Roman* Empire, and as the head of the Antichristian state thereof. But neither the *Roman* Kingdom in general, nor the Antichristian State thereof in special, is described in this Chapter ; Therefore,

(4) If this little horn doth arise out of one of the four horns or branches of the *Grecian* Kingdom, as Verse 9. then Antichrist cannot be intended thereby ; for (1) All the four horns of the *Grecian* Kingdom are Civil States ; but the Pope doth not arise out of any Civil State, but out of a Religious ; for he was originally the Bishop of *Rome*, and as such pretended a Right to what he afterwards usurped, not only in the Religious, but also in the Civil State. (2.) That which ariseth

seth out of one of the four branches of the *Grecian* Kingdom, must so arise while the *Grecian* Kingdom, as the Kingdom of the Goat, or third Monarchy, doth continue in being. But surely Antichrist did not arise in the World, while the *Grecian* having the supreme Dominion did continue; No, nor four or five hundred Years after. (3) That which ariseth out of any Horn of the *Grecian* Kingdom, must some way or other belong unto it, as a part or member of it, (as we see in the other Kingdoms;) But Antichrist belongeth not to the *Grecian* Kingdom, as any part, Head or Member of it; And therefore cannot be intended by the little horn.

And (4.) That which ariseth out of one of the branches of the *Grecian*, as such, must arise out of it before the *Roman* Kingdom, as having the supreme Dominion, appeareth in the world; But Antichrist arose about five hundred Years after the *Romans* had obtained the supreme Dominion. (5.) Can any man rationally imagine, that the Spirit would place Antichrist upon a direct Line of time, five hundred Years before his proper place upon that Line; and in so doing pass over all the *Roman* Kingdom, in all the States thereof, contrary to the constant Method observed in all the Visions wherein Antichrist is observed to be described, both in the old and new Testament?

(5.) If Antichrist be intended by the little Horn, how is it that the Number relating to his Actings, and the duration of them, is so very far different from all the Numbers relating to the same times and things in other places? For the difference is very remarkable in two main things, (1) In the manner of Expression or Denominati-

on, which is not by Times, Months, or Days, as in all other places, *Dan.* 7. 25. chap. 12. 7. 11. 12. *Rev.* 11. 2, 3. chap. 12. 6, 14. chap. 13. 5. But under the denomination of Evening-Morning. (2.) In the quantity of the Number it self, (2300) which exceedeth not only the Months and Times expressing the duration of Antichrist; but also the whole space of time between the rise of Antichrist and the erection of the Kingdom of Christ (as expressed *Dan.* 12. 12.) by a thousand and ten.

(6.) If Antichrist be intended by the little horn, how is he said to be destroyed without Hand? Contrary to the prophesy of the vials, and battel of *Armageddon*, so largely described in the *Revelation*; and contrary to *Dan.* 7. 25. Some say, because by the Stone cut out of the Mountain without hand; which implies a flat contradiction. For that Stone is cut out without hand, that by it, as by an hand, Antichrist may be destroyed; as you may see upon that Chapter.

(7.) This will appear yet further, by considering the invalidity of the arguments used by Mr. *Parker*, to prove that Antichrist is intended, p. 38.

1. 'Because the little horn is described in a parallel description with the little horn, chap. 7. 8. 'which must be Antichrist. To this I Answer, (1.) I shewed before, that Antichrist being described in the 7th Chapter, and under the Notion of a little horn, makes it probable, if not certain, that he is not intended by the little horn in this Chapter. (2.) The Description of the little horn in this Chapter, is very unlike the description given in the 7th. First, The little horn in the 7th Chapter cometh up, and that among the ten horns of

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of the *Roman* Kingdom ; but the little horn in this Chapter riseth out of one of the four horns of the *Grecian* Kingdom , verse 27. Secondly, the little horn in the 7th Chapter cometh up in the last and Antichristian state of the *Roman* Kingdom ; but the little horn in this Chapter cometh up in the latter end of the *Grecian* Kingdom, Verse 27. Thirdly, The little horn in the 7th Chapter is said to pluck up three of the former horns by the roots, all of them being in *Europe* ; but the little horn in the 8th Chapter is said to grow great towards the *South*, the *East*, and the pleasant Land, but not a word of plucking up by the roots. So that in truth this pretended parallel is an evidence that Antichrist is not intended here.

2. ' Because it is a general and constant Apostacy, and in the time of the end, which is said under the little horn to come to pass, Verses 12, 17, 19, 26. And he is described with phrases attributed to Antichrist elsewhere: Verse 24. chap. 11th. 36. Chap. 12. 11, 12. I Answer, (1.) The Apostacy here is not so general as Mr. *Parker* supposed, as will appear in the Explication of the words. (2) And were there no times of Ends under the Old Testament ? yes, diverse, as we may afterwards see ; but what if Mr. *Parker* and others be mistaken about what is intended by the end, or time of the end, in this Chapter ? as may be seen in the Explication of the Words. (3.) Similitude of some phrases will not always argue Identity of things. (4.) There is nothing in all here alledged, but what will roundly agree to *Antiochus Epiphaneis*, as also the *Jews* in his time, as we shall see.

3. The

3. ' The description of the little horn is parallel with the description of the vile Person, chap. 11. 21. whom we have proved to be Antichrist, chap. 8. 9. compared with chap. 11. 21, 22. And chap. 8. 17. 19. with 11. 35. And chap. 8. 9, 10, 24, 25. with chap. 11. 23, 24, 25, 33. And chap. 8th. 11, 12. with chap. 11. 31, 32. (I Answer) (1.) As before, similitude of phrases doth not argue Identity of things. (2.) Let all the places be once duly Expounded, and then compared, and so it will appear how little of Argumentation there is in all these Comparisons.

4. ' Because the Apostacy under this little horn, is called the transgression, making desolate, Verses 13, 14. which is the same with the Abomination making desolate, chap. 11th. 31. and chap 12th. 11. Which is manifestly to be understood of the Antichristian Abomination. I Answer: Were there not fearful transgressions and abominations, and both of them making desolate, under the Old Testament? Especially, first under the *Grecian* Dominion, and after under the *Romans*?

5. ' The little horn is here Interpreted in such a description as is not agreeable to any other but Antichrist, Verses 23, 24, 25. Lastly, all other parts of the description will most proportionately and most congruously agree unto Antichrist. I Answer; The contrary, I hope, will appear as we proceed in the Explication of the words pointed unto, in these two Arguments. And therefore I add no more now, but that I admire that any man upon due consideration should think, that Antichrist is described in this Chapter.

2. *Antiochus Epiphanes* is the person intended by this little horn; for (1.) It cannot be rationally supposed, that among so many Visions given to *Daniel*, respecting the people of God, there should be none making mention of the persecution of the *Jews* under *Antiochus*, and of the horrid havoc made, not only of the people, but also of all things Holy and Sacred, by that Monster of men; can we think that so signal a dispensation should be passed over in silence? (2.) If any say, that we have those things in the last Prophecy of *Daniel*. I Answer, First, we hope to make the contrary appear in the Exposition of that Vision. Secondly, he who will exclude the blasphemy and persecution of *Antiochus* in this Chapter, may with much more ease exclude the same things in that last Prophecy. Thirdly, They who shut out *Antiochus* in this Chapter, do also shut him out in that last Vision, as well they may: for it is contrary to all reason to suppose, that he may be found in those last Chapters, if he cannot be found in this 8th. Chapter. (3.) The little horn is brought in, as coming out of one of the four horns of the *Grecian* Kingdom, and that with especial remark (as by all the description given of him doth appear;) and therefore who should this be, but *Antiochus Epiphanes*? (4.) That *Antiochus Epiphanes* is intended, will appear in the Explication; where also the Arguments against *Antiochus* shall be considered.

Quest. 6. And out of one of them came forth a little horn; Why is *Antiochus* called a little Horn?

Because,

Because, as an horn, he was but little upon his first appearance, in comparison of all who went before him in the *Syrian* branch of the *Grecian* Kingdom. For (1.) All the former Kings had the greatness of being Heirs by lawful succession; but it was otherwise with *Antiochus*; for his Brother *Seleucus Philopator* was the elder, Heir in possession, and had a Son. (2.) The former Kings had the greatness of actual and full possession upon their first appearance; but it was otherwise with *Antiochus Epiphanes*, who at his first putting in for the Kingdom had nothing, but was forced to practise the death of his Brother, and the expulsion of his Son; yea, and to use the help of strangers to establish him in the Kingdom. (3.) Even as the Bishop of *Rome* is called a little horn: Because at his first putting in for the Kingdom, he was neither Heir nor Possessor of what he pretended unto, and afterward usurped: So was it with *Antiochus*, who had right to nothing but what by force and craft he usurped and obtained. (4.) The Text it self seems to give the Sense; for it is said, *out of one of them came forth a little horn, which waxed exceeding great*—.

Quest. 7. *Whether or no is this little horn, this Antiochus Epiphanes, a type of Antichrist?*
I Answer;

1. That he was a Type of Antichrist, hath been affirmed by many, and taken for granted, but argued by none, that I know of, but by Dr. *Beverly*; whose Arguments are these, followed and urged by him.

1. For if the Vision run to the end with its

‘ 2300 Days, it must run to Antichrist, seeing
 ‘ Antichrist is at the end of all things; and if An-
 ‘ tichrist be at the end of the Vision, *Antiochus* can
 ‘ stand in the Vision but a Type of Antichrist.
 I Answer, (1.) This is nothing else in a manner
 but the very thing in question: For the Question
 is, Whether the Vision go to the end, and take
 in Antichrist in any sense? (2.) We shall put it
 to the Question on the 13th and 14th Verses,
 Whether or not the Vision go to the end of the
 Antichristian Kingdom? and offer some Argu-
 ments to the contrary.

2. ‘ If the *Roman* Antichristian Power be not
 ‘ the Antitype to *Antiochus*, the head of the Image
 ‘ is not only lopped off in the Vision, but the *Ro-*
 ‘ *man* Entail, which appears the principal, and at
 ‘ the end in the former Vision, &c. I Answer:
 What force appeareth in this Argument? For
 (1.) Must every Kingdom in each former
 Vision be repeated in each after Vision?
 What need of that? and do not we see it
 otherwise in divers of these Visions? (2.) What
 loss are we at, though the *Roman* Kingdom be not
 repeated in this Vision? we have had it twice
 before, and may find it a third time, though not
 in this Chapter. (3.) Though *Antiochus* should stand
 a Type of Antichrist, it will not therefore follow,
 that the *Roman* Kingdom is repeated in this Vi-
 sion. (4.) A Man may see with half an eye, that
 this Vision is peculiar, and evidently differing
 from all the other Visions, as we may see here-
 after.

3. ‘ *Antiochus* is every way too small to be any
 ‘ more than the Type in so great a Vision.
 ‘ What remarkable end did *Antiochus* give, that

‘ the end is so often recorded in this Vision? he
 ‘ gave no end, &c. I Answer: (1.) If all the
 things mentioned (Verses 9, 10, 11, 12, 23, 24,
 25.) had a real accomplishment in *Antiochus*,
 (as no man can deny) how should he be too
 small to be the subject of them? (2.) I am sure
 the things done by and under *Antiochus* in the
 land of *Judæa*, (the Persecutions, Slaughters
 and Blasphemous practices and abominations of
 all sorts) for the space of six years and some
 Months, were not too little to be represented by
 the words here used; for the things do answer
 the words highly, as may appear to any who taketh
 a serious view of them: and I wonder any
 should be otherwise minded, who consider how many
 Chapters are spent, and how many great words
 are used, about the taking of *Tyrus*, *Ezek. Chap.*
26, 27, 28. (3) As for the end of time so often
 mentioned, I shall put it off until I come at the
 places wherein it occurreth; where I hope to
 make it evident, that no great Argument will be
 found in those expressions, to prove *Dr. Beverley’s*
Conclusion.

4 ‘ Why was *Daniel* so Faint, Sick, Astonish-
 ‘ ed in a dead Sleep, at *Antiochus’s* Tyranny, who
 ‘ had known the daily Sacrifice so long taken
 ‘ away in the Captivity, who foresaw the *Roman*
 ‘ Desolation;—But the so Long, the so Strange,
 ‘ the so Unaccountable, Foul, Loathsome Apo-
 ‘ stacy of Antichrist, lying so long upon the ex-
 ‘ cellent Religion of the Gospel, &c. I Answer:
 (1.) Who would think that here would arise an
 Argument, to prove that the Antichristian State
 is contained in this Vision; and that *Antiochus*
Epiphanes is here a Type of Antichrist? (2.) It
 doth

doth not appear in the Text, that *Daniel's* Fear and deep Sleep was caused by the Vision it self, much less by the Interpretation thereof, which was not yet given; but rather by the appearance and approach of the Angel: See Verses 17, 18.

(3.) I do judge that he had great cause to be Sick and Faint, upon his hearing what he did hear, about removing the daily Sacrifice of the *Jews*, together with other dreadful things mentioned concerning the same People; and the rather, because of what they had so lately suffered during the *Babylonian* Tyranny; for *Daniel* knowing their late great Troubles, and now hearing again of such dreadful new Sorrows and Miseries, he might well be Sick and Faint; for how could he be otherwise, unless he had had an Heart of Brass, rather than of Flesh?

5. 'The time, the understanding dark Sentences, the growing great, not by his own Power, are no way applicable to any Historical Memoirs of *Antiochus*; a Prince Furious, &c. I answer: These things may be Examined in their own proper places, to which I refer the Reader.

6. The very Evening-Morning of this Line, 'a manner of speech not used in Scripture from the first of *Genesis* till now, leads us to the new Creation, to the Restitution of all things, &c. I Answer: (1.) This Argument ariseth from a Cabalistical application of the words; which as I regard not, so neither doth it move me. (2.) Rather by the denomination of Evening-Morning, we are led directly unto the Morning and Evening Sacrifice among the *Jews*; and therefore to fix the Vision there; for this deno-

mination differth from all the denominations used in expressing numbers, both in *Daniel*, and the *Revelations*: And thus we have the Arguments produced by the Doctor, to prove that *Antiochus Epiphanes* was a Type of Antichrist; and seeing they weigh not with me, I say,

2. I am not as yet persuaded to believe, that *Antiochus* stands in this Chapter as a Type of Antichrist. For,

(1.) What should *Antiochus Epiphanes* be set up as a Type of Antichrist in this Chapter for? First, the Design cannot be to assure us that such a State or Person (as Antichrist) should arise in the World; for we had a Prophecy of the Antichristian state of the Roman Kingdom in the 2^d, and in the 7th Chapters; and in the 7th Chapter we had not only the Antichristian State in general, but also Antichrist in special, fully and plainly described; and we are to hear again of both in the last Prophecy; and therefore this respect of necessity can take no place. Secondly, The design cannot be, that when Antichrist appeareth in the World, we may by comparing him to the Type, know assuredly that it is he; for in the 7th Chapter, which is given before this, we have a most plain Prophecy of Antichrist, and much more tending to lead us to the knowledge of him, than can be pretended to be found in this 8th Chapter. Moreover, the Book of the *Revelation* compared to the 7th of *Daniel*, and some other places, renders a Typical representation of him for the present purpose altogether needless. Thirdly, The design cannot be, that by a Typical representation of Antichrist in this 8th Chapter, we may have a plainer expression of what

what was more obscurely expressed in the 7th. for the contrary is evident; for even he who shall affirm that Antichrist is intended in both Chapters, must confess, that the Prophecy in the 7th Chapter is the plainer by much, taking all the parts together, and therefore the same cannot be intended in both places: For in Visions where the same things are intended, the procedure is always from the more obscure to the more clear; as both in *Daniel* and the *Revelation* is out of all doubt.

(2.) It seemeth very strange to me, that one of the *Gentile Kingdoms* should stand as a Type of another of them, either in whole or in part; an allusion there may be from one unto another; but that one is appointed of God to stand as a Type of another of them, I believe not, for I see no ground for it in any Prophecy of those Kingdoms, but the contrary; unless we make each former Kingdom a Type of each latter, and so we may have great store of Types.

(3.) Who can rationally suppose, that a State expressed in the 7th Chapter without a Type, and yet under the notion of a little Horn, should be expressed in the 8th Chapter by a Type, and still under the notion of a little Horn; can it be thought that the little Horn in the 8th, is a Type of the little Horn in the 7th; Is the Antitype in the 7th Chapter, and the Type following after, in the 8th?

(4.) If *Antiochus* stand as a Type of Antichrist, the number (Verse 14.) should be applied to shew the duration of the actings of Antichrist, and not be carried away quite to another Subject, without any regard to him. (For the Doctor acknowledged

ledged that this number is firstly, literally, and Historically applied unto *Antiochus's* Persecution of the *Jews*, and polluting of the Sanctuary or Temple; and therefore why not, in some special way or other, applied to Antichrist, if the one be a Type of the other?) But this number cannot be applied to Antichrist in any sense whatever, as was proved before: Nor will the Doctor himself allow that it should be applied to him, but applies it clear another way,

(5.) If *Antiochus* stand here as a Type of Antichrist, how is it that in all the Prophecy of Antichrist in the *Revelation* nothing is spoken in a way of allusion unto him, as described in this Chapter, as we know it is usual in the New Testament to speak of things in allusion to what was Types of them in the Old: We know that nothing is more common in the *Revelation*, than allusions to things in the Old Testament; and therefore if *Antiochus* be a Type of Antichrist, it is a wonder that no positive allusion can be found made unto him and his actions.

3. But be it so, as the Doctor will have it, for it maketh nothing against the application which I make of this Prophecy; for what I affirm is, that *Antiochus* is intended by the little Horn; and he saith that he is intended in the literal sense only; he will have him to be moreover a Type of Antichrist; and if he be so, let him be so, which yet I believe not at all. But proceed we to another Question.

Quest. 8 *Out of one of them came forth a little Horn, which waxed exceeding great towards the South — ?*

1. Out

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1. *Out of one of them :* Out of one of the four Branches of the *Grecian* Kingdom, to wit, the *Seleucian* Branch in the North ; for out of that Line did *Antiochus Epiphanes* arise.

2. *Which grew exceeding great towards,* — Here is not intended the Wars of Antichrist against the *Turks* and *Sarecens*, and his subduing three Kings in that War, as Mr. *Parker* thought, who would have Antichrist intended by the little Horn : For (1.) Antichrist was very great before he engaged in that War ; but the little Horn in the Text is first little, and then becometh great in or by his attempts towards the South, East, and pleasant Land. (2.) The greatness Antichrist obtained soon after his Advance and Rise, he held for many Ages and Generations, and holdeth to this day : But the greatness he obtained by the Holy War, was soon lost again. (3.) We shewed before, that the three Kings subdued by Antichrist, were three of the ten, among whom he rose ; and therefore all of them in *Europe* ; but Antichrist arose not among the *Turkish* Kings of the South, West, and pleasant Land. I wonder such a Judicious Man should insist upon an application so contrary to the plain words of these Visions.

3. Therefore here we are given to understand, how *Antiochus* being little and small at first, (as abovesaid) laboured to make himself great. For (1.) he gained great ground in *Egypt*, though he did not hold it long. (2.) He did great things, and gained much ground in *Syria*, *Babylon*, *Armenia*, *Persia*, (3.) and in *Judæa*, called the pleasant Land, according to the constant manner of *Daniel*, and that for known reasons ; for it was once, and long

together the only pleasant Land in the World.
Psal. 106. 24. *Dan.* 11. 16. 41. 45.

Quest. 9. Upon the 10th Verse. *And it waxed great, even to the Host of Heaven, and cast down some of the Host—?*

1. In the end of the 9th Verse we were told how the little Horn grew great, or magnified it self, even unto the Land of *Judæa*, making havock thereof; in these Verses following we have a more particular account of the horrid villanies by him committed in that Land, especially against all things Sacred and Divine; for such things seem principally intended in these Verses.

2. In this Verse we are told of his behaviour towards the Host of Heaven; where (1.) it's said in general, that he grew great, set up, or magnified himself against the host of Heaven; whereby I suppose is understood the *Jews*, considered as the Church, the People, the Worshipers of the God of Heaven; for it is said (Verse the 11th) the Prince of the Host, and we know that Christ is the Prince, not over Ministers and Priests only, but also over the whole Church; and in Verse 24. they are called the Mighty and the Holy People: a description that cannot be restrained to the Priests and Ministers. (2.) And particularly, *And it cast down some of the Host, and of the Stars to the ground*; It may intimate some of the People in general, and some of the Priests in special; which were or should have been as Stars of the first magnitude among the rest. (3.) As for the casting down intended, it seemeth explained in Verse 24. *And shall destroy the mighty*
and

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and the holy People. I fear that a casting down from attendance on the Worship of God, if not unto a plain Apostacy, is intended; For to cast down from Heaven to the ground, must hold forth another thing than the taking away of Life or Liberty, *Revel.* 8. 10. Chap. 9. 1. Chap. 12. 4. (4.) And stamped upon them, prophaned them (as some think) with Pagan Rites and Customs, or Triumphed over them, and gloried that he was able thus to abuse the People of the God of *Israel*.

3. Nevertheless I suppose it is safest to look upon this Verse, as giving an account in a few words of all the horrid abuses and indignities put upon the People of the living God, by that cursed *Pagan Antiochus Epiphanes*. See *Lam.* 2. 1, 2. See for this Verse, *Dr. Willet, Mr. Poole,* and others.

Quest. 10. On Verse the 11th. *And he magnified himself to (against) the Prince of the Host, and by him — ?*

1. *And he magnified himself against the Prince of the Host*, against the Lord himself did that base *Pagan* lift up the Heel in Pride and Disdain.

2. *And by him*, or from him, or from before him, the daily Sacrifice was taken away. The Morning and Evening Sacrifice, by a Synecdoche, put for all the instituted Worship of the Temple. (2.) If we read the words as in our Text, the sense is, that the Worship of God was taken away by *Antiochus*, and so the words point at the efficient cause, and this is true in it self. (3.) If we read the words as in the Margent, they respect

respect the Prince of the Host, and so point at the object from before whom the Sacrifice was taken away ; and this also is true in it self. (4.) The Hebrew may be read either way ; Nevertheless, the latter way seems more agreeable to the following words, because the Relative (*Hu*) in them should look at the next antecedent.

3. *And the place of his Sanctuary was cast down* : The sense is not as if the Temple it self had been cast down by *Antiochus* ; But the design of the words is to shew the horrible contempt cast upon the Temple by him, while he caused to cease the Worship of God, and set up the abominable Idols of *Jupiter Olympius* in the room thereof ; and so causing it after a sort to cease being the Temple of the living God : But God will in due time right himself of all such proud Worms of the Earth. See for these things the History of the *Maccabees* (Chap. 1.) and other Authors.

Quest. II. On the 12th Verse. *And an Host was given (him) against the daily Sacrifice, by reason of Transgression, and it cast—?*

1. *And an Host was given—* (1.) In our Margent thus, *The Host was given over for the Transgression against the daily Sacrifice* ; Some Read thus, *A time shall be given over the daily Sacrifice for iniquity* ; others thus, *Power was given him against the daily Sacrifice, &c.* But I think the word we render *Host*, must be taken in the same sense here, as in the foregoing Verses ; and therefore the two last Readings cannot stand. Others

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thers thus, *The Host was given up, with the daily Sacrifice, by Iniquity or Treachery.* (2.) However we read the words, I think the Spirit here points at a cause how or why *Antiochus* was let loose to make havock of all the holy things of God at this dreadful rate. (3.) Therefore some by this Iniquity or Transgression, understand the Sin of the People in general, for which they were punished and deprived of the daily Sacrifice. Some, the Sin both of People and Priest, *In corrupting and defiling the Worship and Service of God*, committed against the daily Sacrifice, for which they were given up. (4.) But some think, that here a special respect is had unto the Treachery of the Priests, by whom the City and Temple was betrayed. As first by *Jasan*; afterwards by *Menelaus*, who Buying the Place of the High-Priest for Money, neglected the Temple and the Service thereof, Transgressed the Laws, and preferred the Games and Plays of the *Gentiles*, *Maccab. 2. 4.* See *Dr. Willet* and *Mr. Poole*, where you may read very much about these things.

2. *And it cast down the truth to the ground; destroyed the Law, defaced and burnt the Books thereof.* 1. *Macc. 1. 59.* 3. *And it practised and prospered, or shall practise and prosper until it have done all here foretold, or unto the time appointed for to have vengeance done upon it, and the Sanctuary justified, as Verse 14, 25.*

Verses 13, 14.

The design of these Verses is to let the People of God know, how long the forementioned Calamities

lamities and Idolatries, and their Desolations must continue. For in the Verses we have a question put about the time of the continuance of the Vision, respecting the things above foretold ; and then an Answer given to that same Question.

Quest. 12. Shall be upon the question, *how long the Vision of the daily Sacrifice and the Transgression—?*

1. *How long the Vision of the daily Sacrifice?* Here observe, the Question is put, not as inquiring how long it shall be from the beginning or the *Persian* Kingdom unto the end of all these things; but only with a respect to the daily Sacrifice, and the other things express'd in the following words concerning the same matter of time: And therefore it is expressly called the Vision of the Morning and Evening, Ver. 26.

2. *And the Transgression making desolate.* (1.) It is I suppose the Sin of the *Jews* themselves, and not of *Antiochus* that is here intended. And (2.) If so, then the sense of the Question as to this particular is, how long shall it be before that Transgression be pardoned, and Mercy restored to the People, and things made desolate? (3.) But if any will apply it to *Antiochus*, I oppose them not, for his wickedness may be intended; and if so, the sense will be, how long shall *Antiochus* be permitted by this cursed way of Transgression, to lay all things waste and desolate, especially the Worship of God?

3. *To give both the Sanctuary and the Host to be trodden under foot.* How long shall both these be given

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given into the power of these *Pagans*, to be trodden under foot by them? The Temple and the People.

Quest. 13. *What is the sense of these words, Then I heard one Saint speaking: Who is this Saint or Holy One?*

1. *Daniel* here gives to understand, that after he had seen the Vision, he heard one telling how long the things foretold were to continue.
2. He who is here heard speak, is the same we have called a certain Saint (*Palmoni*) in the middle of the Verse, unto whom the question is put.
3. *Jesus Christ* himself must be intended in both the places, as may appear, (1.) By the name given him, *Palmoni*, the Numberer or Accounter of Secrets, or the wonderful Numberer. (2.) The question is put by the Angel unto this person. (3.) He giveth the answer to the question, (Ver. 14. (4.) Therefore the Saint or Holy One in the beginning of the Verse, is *Christ* himself; but the other who puts the question in the same Verse, is a created Angel.

Quest. 14. *Concerning the two thousand and three hundred days; How are they to be understood and applied?*

1. As for the number it self, it is so taken, as we Translate, that is, for Two thousand and three hundred, and not One thousand, as some have supposed. For, (1.) The Hebrew is in the dual number, and we are not to suppose that in such a place of Scripture as here is, one
number

number should be used, and yet another intended. (2.) By inserting the dual points, and retaining the same Consonants, it becomes thousands rather than one thousand, and so is left without any proper sense.

2. By each Evening-Morning, a compleat day is intended, (either Natural or Prophetical) according to that rule in *Genesis*, the first Chapter, where one Evening and one Morning make one Day. And therefore Mr. Parker's ways of accommodating this number unto the Antichristian State, cannot stand. His first way is by making Two thousand and three hundred Mornings and Evenings to hold forth but half so many compleat days, that is One thousand one hundred and fifty days, *years*. His second way is, by numbring these days to the fourth part, that is, Five hundred seventy five days, *years*. These I say cannot stand: For, (1.) Both are contrary to that sure Rule given in *Genesis*, as abovesaid; above I say, *Genesis* Chap. 1. (2.) Both are different from all the places where the duration of the Antichristian State is given, whether in *Daniel* or the *Revelations*. (3.) By his first way he beginneth the Antichristian State of the *Roman* Kingdom, long before the Christian State thereof endeth, (as at the year Three hundred sixty) contrary to those two famous Rules given, *Rev.* 17. 8—11. for our direction as to the periods of the *Roman* Kingdom. (4.) By his second way he breaks in at the broad-side of the Antichristian Kingdom, about the year One thousand seventy five, contrary to the Rule given, *Rev.* 13. 1—5. Where we hear of a beast with seven Heads and ten Horns, and of his continuance
Forty

Forty two Months ; Not regarding those distinctions of *Nascent*, *Crescent*, *Regnant*, *Triumphant*, *Cadent*, *Morient*, about which some make a needless and vain flourish, tending to no purpose, unless to cast confusion upon all inquiries about the things and times of the Beast.

(5.) Mr. Parker himself was not satisfied with these ways of accommodation, and therefore passeth from one way to another. Therefore again this number cannot be accommodated to the Antichristian State, taking the same at length in a Prophetical sense (a day for a year) though they go to the last moment thereof, to the time of its perfect and absolute expiration, *in the time of the seventh Vial, and Battle of Armageddon*, though Seventy five years after the end of the Two and forty Months ; For even that will extend but unto a Thousand three hundred and five and thirty days, *years. Dan. 12. 12.* Therefore again, much less can this number be accommodated to the Antichristian State, if taken in a proper or natural sense, *An Evening-Morning for one natural day* : For what Protestant ever dreamed that the Antichristian Kingdom was to continue but Six Years and some Months ? Therefore, lastly, from all these things it appeareth, that Antichrist is not intended by the little Horn in this Chapter ; seeing this number can in no sense be accommodated to him, his Kingdom, State, or Church.

3. I do greatly suspect the Learned *Beverley's* application of this number ; For his persuasion is, that this number is given to measure the whole space of time, from the beginning of the *Persian* Monarchy, unto the the end of Antichristian State
of

of the *Roman* Kingdom ; and therefore to the beginning of the Kingdom of Christ. For (1.) Seeing the principal thing intended in this Chapter, is the Prophecy of the little Horn, (as the Doctor himself confesseth) in all reason the number given at the end of the description of him, is to be confin'd to him, or to the time of the dreadful havock made by him, and therefore not to be carried upwards unto the beginning of the *Persian* Kingdom. (2.) Neither in the question put, nor in the answer given, is there any one word directing us to apply this number unto the beginning of the *Persian* Kingdom, so as to draw a line of time down from the same ; all runs upon the practices of the Little Horn, the Vision of the daily Sacrifice, the Transgression making desolate, giving the Sanctuary and Host to be trodden under foot : And therefore in the explication (Verse 26.) it is expressly called the Vision of the Evening and Morning, without adding one word more. Now, I say, if this number begin with the *Persian* Kingdom, and so go down to the beginning of the Christian, it may seem strange, not one word of all those things should be found, either in the Vision or the Explication thereof, contrary to what we have in all such cases. (3.) In all this Chapter we do not find one word of the *Roman* Kingdom, in any one of the principal periods thereof ; and therefore it is a wonder we should have a number wherein the *Roman* Kingdom is so highly concern'd, and yet not one word thereof in all the Prophecy. I am sure it is otherwise in all the numbers we have in Scripture ; For wherever we have a number given, we are in the same place led by the hand unto

unto the subject thereof, or thing numbred. If any say, *Antiochus* stands as a Type of *Antichrist* in this Prophecy, he may consider what was said to that above. (4.) If this Number be applied, as abovesaid; then it must be several opposite ways applied, literally to the Times of *Antiochus Epiphanes*; but prophetically to the whole Time of the *Persian, Grecian and Roman Kingdoms*. And both these ways the Dr. himself applieth it. But to apply it prophetically to one Subject, and literally to another, is without all Scripture-President that I know of; especially, when both the Subjects, with their Applications, do respect a time to come, as it is here supposed by such an Application.

4. It remains therefore, that this Number is intended to measure the duration of the Persecution, and Blasphemous Practices of *Antiochus Epiphanes* against the People, the Worship, and the Name of the God of *Israel*; and therefore that the Days are to be taken in a literal and proper sense: And in all they amount to Six Years, Three Months, and Twenty Days. And the time ended in the 148 Year of the *Grecian Kingdom*, on the 25th Day of the Ninth Month *Chyslen*, for then was the Temple purged; see *Macchabes Verse 4, Chap. 1*. It began in 142 Year of the *Grecian Kingdom*, the Sixth Month, and Sixth Day of the Month, when *Menelaus* and other wicked men first obtained License of the King, to follow the Ordinances of the *Heathen*, 1 *Macchab. 1. 14.* 2 *Macchab. 4. 25.* And that the Number is thus to be applied, appears, (1.) It hath been proved, it cannot in any sense be applied to the *Antichristian State*. (2.) It cannot

be proved that it is applicable to the space of time between the beginning of the *Persian* Kingdom, and the end of the *Roman*. (3.) The Doctor himself doth subscribe to the way of application I plead for, and must do so. (4.) The Lord using the denomination of Evening-Morning instead of days, (contrary to the way used in all other Visions and Prophecies) is an Argument that in this Prophecy a peculiar respect is had unto the *Jews*, and the worship of God among them: For otherwise, what reason can be given for so peculiar a denomination in this Prophecy, above all other Prophecies?

Quest. 15. Vers. 14. at the end. *And the Sanctuary shall be cleansed, (justified.)*

1. The Sanctuary is the Temple of God at *Jerusalem*, which was polluted, abused, turned upside down, as to the ends thereof, by the abomination set up therein by the little horn, *Antiochus Epiphanes*. Which was as it were a condemning it, and making it to be guilty, though against its will, while it was made to serve the *Pagans* and their gods. 2. *Shall be cleansed, (justified)* for the *Hebrew* is so: Intimating, (1.) That the Temple was now to be purged and made clean from all the forementioned Abominations. (2.) That it was to be restored unto the use and ends for which it was at first appointed of God, by having his own Worship set up again therein. (3.) That hereby it was to be justified, acquitted, righted, and vindicated from what it had lain under, unto what was always its right and due: For it was a great wrong done to the
House

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House of God, to force it to bear and contain the Abominations of the *Pagans*; but being freed from that Wrong, Bondage and Violence, upon God's appearance, it may be said to be justified, and was justified and righted in the sight of all. And therefore if any think I am here too curious, let them consider, I do but follow the Word justified. So much for the Vision it self; proceed we now to the Interpretation thereof.

The Interpretation of the Vision, as given to Daniel, by the Angel Gabriel.

Verses 15 — 18.

NOW we come to the Second part of the Chapter; the design whereof is, to give some Interpretation of the Vision *Daniel* had seen; and in it we have two things: The Antecedents to it, and the Interpretation or Matter of it. *First*, In these Verses we have the Antecedents to the Interpretation of the Vision (containing also the Causes.) 1. *Daniel's* desire to know the Meaning of what he had seen: *And it came to pass, when I, even I Daniel.* 2. A Command to *Gabriel* to let *Daniel* understand. In which we have, *First*, The Efficient, declar'd in a description of him: *And there stood before me as the appearance of a man.* Secondly, The Matter of the Mandate or Command, set down, (1.) More generally: *And I heard the voice of a man, between the banks of Ulai, which called, and said.* (2.) More particularly: *Gabriel, make this man to understand the Vision.* Thirdly, The Effect, or the Obedience of *Gabriel* to the Command; and the same expressed

O 2

pressed in divers particular Steps, until he come to the main Matter. (1.) He comes to *Daniel*: *So he came near where I stood.* And this his coming set forth by the Effect: *And when he came, I was afraid, and fell upon my face.* (2.) He stirreth up *Daniel* to attention, finding him thus surprized with fear, and disordered in mind: *And he said unto me, Understand, O Son of Man.* And this he presseth by an Argument: *For at the time of the end shall be the Vision.* (3.) Finding *Daniel* fallen into a Sleep, he touched him to set him upon his Feet: *Now as he was speaking unto me, I was in a deep sleep upon my face towards the ground, but he touched* —————

Qu. 16. *Then behold there stood before me as the appearance of a man.* Verse 15. *And I heard a man's voice between the banks of Ulai*——
Verse 16.

1. He who appeareth in the end of the 15 Verse, is the same with him that speaketh in the 16, and can be none else. 2. *Jesus Christ*, the Great Prophet of the Church, is the Person intended therefore in both places: For he is the same we have Chap. 10. 5. Chap. 12. 6. (2.) Who else should give *Gabriel* a Commission to inform *Daniel*? (3.) It is therefore strange, that any should think, that *Gabriel* himself is intended; whereas he commandeth *Gabriel*.

Qu. 17. *At the time of the end, the Vision.*
Verse 17. What is the Sense of these Words?

Here we understand, *First*, That there is a time appointed of God, at which the present Vision shall take place, and come to pass. *Secondly*, That there is a certain space of time between giving the Vision to *Daniel*, and that appointed set time. That at the end of that certain space of time, the Vision shall enter and come to pass. See for the further clearing of this Sense, *Hab. 2. 3. For the Vision is for an appointed time, but at the end it will speak.* Here (1.) we have a Vision given to the Prophet. (2.) An appointed time, at which it was to take place. (3.) A certain space of time between the Revelation made to the Prophet, and the appointed Season of accomplishment. (4.) 'Tis said, that *at the end it shall speak.* Now what is that End? Even the end of the interval of time; and therefore the time appointed in the Counsel of God, mentioned in the beginning of the Verse. See *Pf. 102. 13.* See *verses 19 and 23 of this Chap.*

Verses 19 ——— 25.

In these we are come to the Matter of *Gabriel's* Message, to wit, the Interpretation it self; delivered *First*, more generally in Verse 19. *And he said, Behold, I will make thee know what shall be in the last end of the Indignation.* Amplified by shewing a cause why then, and not before: (*For at the time appointed the end.*) *Secondly*, He comes to Particulars: As 1. Concerning the Ram, *Verse 20.* 2. Concerning the rough Goat; of whom he declares (1.) In general: *And the rough Goat is the King of Grecia.* (2.) He comes to Particulars: *First*, Concerning the great Horn

of that Goat, *Verse 21.* Secondly, Concerning the Four Kings that stand up upon the breaking of the great Horn, *Verse 22.* Thirdly, He comes to declare concerning the little Horn, mentioned *Verse 9.* shewing, that thereby was understood a King that should stand up; whom he does describe, *First*, By some Adjuncts. (1.) The time of his standing, declared in a twofold description thereof: *First*, In the latter end of their Kingdom. *Secondly*, When Transgressions are accomplished. (2.) The fierceness of his Countenance. (3.) His ability to understand dark Sentences, *Verse 23.* (4.) Greatness of Power: *And his Power shall be mighty*: Amplified by the cause denied: *But not by his own Power*, *Verse 24.* Secondly, He describes him by his Effects: 1. More generally: *He shall destroy wonderfully, and shall prosper and practise.* 2. More particularly in five Things, set down in *Verses 24, 25.* Lastly, He is described by the adjunct Destruction that shall befall him, after all his Work is done: *But he shall be broken*; set forth by the Manner how: Declared in a denial of Human Causes: *Without Hand*, *Verse 25.*

Qu. 18. On *Verse 19.* *I will make thee know what shall be in the last end of Indignation, for at the Time——*

1. Remember that, *the end of Indignation*, and *the end to be at the time appointed*, in this 19 *Verse*, do both of them answer to the *Time of the End* mentioned in *Verse 17.* and therefore what we have here, gives light of application to what we have there; and so confirms the Sense we gave of
of

of those Words ; for the same thing being intended in both places, it is set down in the former place more implicate, but in the latter more explicite.

2. The end of Indignation intended here, is the same with the time or end intended in *Verse 23.* for in the *19 Verse* it is said, *In the latter end of Indignation:* And in the *23 Verse* it is said, *When the Transgressions are come to the full:* And therefore the time in both must be the same, unless we must cast all into confusion.

3. Therefore the last, or latter end of Indignation, must fall in with the times of *Antiochus Epiphanes* ; for what is called the latter end of their Kingdom, and the time when the Transgressions are come to the full, are the same in *Verse 23.* and it is in the latter end of their Kingdom, that the King of fierce Countenance doth stand up ; and we have proved, that *Antiochus*, and not *Antichrist* is intended by that King.

4. Therefore it followeth by undeniable consequence, that the Indignation is the Indignation God began to have against the *Jews*, at the time, or soon after the time of their coming from the *Babylonian Captivity*, and continued until the days of *Antiochus* ; in whose days the same had a certain end, in the fearful Wrath which God at that time poured out upon that miserable People : Even as their Transgressors, and Transgressions came to a certain end or fulness, at the same time, as we have it expressly said in *Verse 23.* For (1.) that there was an Indignation of the Lord against that People, in the forementioned space of time, and great causes thereof, is evident in *Hag. Chap. 1. 2—11. Chap. 2. 12—16.*

In Zech. 5. 1—4—11. *Malachi* puts the same thing out of all doubt. (2.) He who will read the History of that People, during the latter end of the *Grecian* Kingdom, and consider their horrid Sins on the one hand, and their fearful Miseries on the other, must acknowledge as much as I say, and set a special remark upon that time: And therefore, I see no cause, why *Mr. Parker*, *Dr. Beverly*, and others should lay so very much stress upon these Expressions, *The time of the end, at the appointed time, the end, in the last end of Indignation, when Transgressions are come to the full*, as they do; as if no less than the end of all the *Gentile* Kingdoms were intended by them.

5. Whereas it is added in the end of the 19 Verse: *For at the time appointed the end shall be*: I suppose the Sense may be either, (1.) That the Vision must take place in the end of Indignation, and not before; because that is the time appointed in the Counsel of God for it to take place in. Or (2.) thus, in answer to a Question which *Daniel* might put, when it was told him, that these things should come to pass in the last end of Indignation. For he might thereupon be ready to say, But when shall that end of Indignation be? We may suppose that these Words give an Answer thus to him; Content thy self, it is to be at the time appointed in the Counsel of God; and therefore let that suffice thee; of the time be not thou solicitous.

Que. 19. *And in the latter end of their Kingdom, when Transgressors are come to the full, a King of fierce—*

1. A King of fierce countenance shall stand up : *Antiochus Epiphanes*, said to be a King of fierce Countenance, or strong of face ; because Impudent, Brazen-Faced, Hard-Hearted, Proud and Cruel, especially in respect of his Behaviour towards the Name, Worship, and People of God, the God of *Israel*.

2. In the latter end of their Kingdom: Of the *Grecian* Kingdom, as all know. And therefore 'tis a wonder that Mr. Parker should make this an Argument to prove, that *Antichrist* is intended by this King, as he doth pag. 36. seeing it is such an invincible Argument to the contrary, as was before shewed on Verse 9. And it is said to be in the latter end of their Kingdom ; because now the Glory of the *Grecian* Kingdom (as the Third Monarchy) was far gone, and the Supreme Dominion possessed by that People, ready to expire. For (1.) the *Romans* did very greatly diminish the Kingdom of the *Seleucida*, in the days of *Antiochus Magnus*. (2.) About 90 years after, *Syria* was reduced to a *Roman* Province, and likewise the Land of *Judea* came under the Power of the *Romans* about the same time ; which gave a compleat period to the *Grecian* Kingdom, as the Third Monarchy.

3. When Transgressors are come to the full, (or accomplished) when the number of great Transgressors are made up, and the *Epha* of Sin is full, according to that Day and Time, as we shewed Qu. 18. then was *Antiochus Epiphanes* to arise, as a dreadful Scourge upon that People. And therefore Mr. Parker is mistaken, in making this an Argument, that not *Antiochus*, but *Antichrist*

christ is intended by this King. Forasmuch as he arose to bring both Transgressors and Transgressions to the full; and therefore he cannot be said to arise when they were come to the full: See 2 *Thess.* 2. Where we may see that Antichrist arose to lead the miserable people forward in the most dreadful Apostacies, and therefore not when at the height and fulness thereof.

4. Mark and observe here, how that what was (Verse 17.) expressed (*about the tim of the Vision*) as in the dark: And (in Verse 19.) as the Light of the Moon; is expressed in this 23^d Verse, as clear as the Sun in the latter end of their Kingdom, when the Transgressors are come to the full, a King of fierce Countenance shall arise.

Que. 20. *And understanding dark Sentences.*
What is the Sense?

1. Whatever may be the Sense of these Words, yet they will not prove, that Antichrist is intended by this King (as some think) any more than *Antiochus*. For (1.) It is not any extraordinary skill or ability of understanding Mysteries that is here intended; for who can prove that either he or Antichrist was ever so endowed? None will affirm it of the former, and the contrary is known of the latter. And therefore here is nothing but what may agree to *Antiochus Epiphanes*, as well as to any else. (2.) I suppose hereby is understood, a great gift of Craft, Wit, and Policy in managing Business, and contriving Matters; For what else should it be? Now if we consider the Popes themselves, we shall find, their Head-pieces have not been always the greatest,
but

but rather multitudes of them have been very Sots for Ignorance ; and therefore , how can these Words be applied to the Race of Popish or Romish Bishops ? when the thing intended is found true but of very few of them all ?

2. It is observed, that *Antiochus Epiphanes* had a notable gift of Craft and Policy in the management of his Affairs; a cunning Wit to make such Snares and Baits, as might tend to promote his Ambitious Designs; and therefore that must be the thing here intended. And therefore *Antiochus Epiphanes* must be the King intended; for the ability here intended did agree to him, and is known to have been in him, Verse 25.

Qu. 21. On Verse 24. *And his Power shall be mighty, but not by his own Power; and he shall destroy*——

1. *And his Power shall be mighty* : (1.) These Words respect Verse 9. where it is said, *Out of one of them came forth a little Horn, which waxed great towards*—— And therefore it is not the might and greatness of *Antiochus Epiphanes*, as compared to other Kings, that is intended; but the Sense rather is, That tho' at first he was little and insignificant (as having nothing either in right or possession) yet afterwards he became mighty and great. (2.) And now that so in Divine Providence it was ordered to be, that he might be in a capacity to be such a Scourge to the unhappy Jews, as is known he was; as it was with Hazael, King of Syria, long before him, 1 Kings 19. 15, 16, 17. 2. *But not by his own Power*: For
Antiochus

Antiochus was forced to call in the Power and Assistance of Strangers to advance him to the Kingdom, and his after Greatness as was said before. 3. What followeth in this Verse, is all plain and easie in it self, and known to be true of *Antiochus Epiphanes*; and therefore I stand not thereupon.

Quest. 22. Verse 25. *And thro' his Policy also he shall cause Craft to prosper in his Hand, and—?*

1. *And thro' his Policy also*: Of his Might and Power for Action we have heard, Verse 24. Here we have him acting by Policy and Craft. Therefore here we have both the Explication, and Application of what was said Verse 23, at the end, *and understanding dark Sentences.*

2. *And he shall magnify himself in his Heart*: Grow proud according to his Success, and think more and more of great things and Exploits.

3. *And by Peace shall destroy many*: Pretending Peace, he gain'd upon many to their ruin; or (as some think) he destroyed many who were at peace; not thinking of War, or resistance, who gave no provocation: See Mr. *Poole's Synopsis* about these Words before us.

4. *He shall also stand up against the Prince*, Christ Jesus himself, who is God Blessed for ever, the King of kings, and Lord of lords, Verse 11.

5. *But he shall be broken without hand.* (1.) He was destroyed by the immediate hand of God, he despised the Prince of princes, as *Senacherib* did before him; But the Prince of princes pleads for himself, without using any men as his Instruments, as he had done with the Army of *Senacherib*.

I/a.

Isa. Chap. 36, 37. (2.) Therefore not Antichrist, but *Antiochus Epiphanes* is here intended; For Antichrist is not destroyed and brought to his end without hand (as appeareth in *Rev.* Chap. 15, 16, 17, 18, 19.) but *Antiochus* cometh to his end without hands. (3.) Some will have Antichrist intended; and they say, that he cometh to his end without hands, because the Stone that must smite the Image upon the feet thereof, is out of the mountain without hand, *Dan.* 2. But to this I Answer: First, here is an evident contradiction, broken without hands, and yet broken with hands; See upon the words. Secondly, If we say that Antichrist is broken without any hand, because the hand that breaketh him is made without hand, we may by the same rule as well say, that most things done in the World are done without hands; for all the hands that do any thing are made and prepared of God himself. And thus we have both the Vision, and the interpretation thereof.

Verses 26.

In this Verse we have, 1. The confirmation of the Vision. *And the Vision of the Evening and of the Morning is true.* And hereby it appeareth that the Persecutions and Desolations caused by *Antiochus*, in the Land of *Judaea*, are the principal things intended in this Prophecy, whatever Doctor *Beverley* and others think to the contrary. 2. We have (as the words sound) a command to shut up the Vision, *wherefore shut up the Vision.* And this pressed, or rather explained, *for it shall be for many days.* The design of both expressions

pressions is to signifie, that there were to be many days, or a long time before this Vision began to be accomplished; and this is the purpose of the words, as appeareth (1.) From what we have *Revel. 22. 10.* Where *John* is forbidden to Seal the Sayings of the Prophecy of that Book, because the time was at hand, that is, the time when they were to begin to receive accomplishment; And therefore the one place doth admirably clear up the sense of the other. (2.) It appeareth from the truth of the thing it self; For as the Vision of the Morning and Evening Sacrifice is the principal thing intended in the Prophecy, and the special thing pointed at in all this Verse, so it was about Three hundred years after the giving out of this Prophecy, before the Vision it self began to be accomplished.

And therefore here ariseth a strong argument against *Dr. Beverley's* perswasion; For he will have the Vision to begin to receive accomplishment at the beginning of the *Persian* Monarchy; For if it had been so, it would rather have been said, Shut not up the Vision, for the time is at hand, as in *Rev. 22. 10.* And therefore it is a great mistake in the Doctor, to think that the design of these words is to signifie that the Vision was to be of long continuance, or that there was to be a long time between the beginning and the end of these things. For it is observable, that neither in the 2^d. Chapter, nor in the 7th. are any such words used, where yet nevertheless, *From the beginning to the ending of the things*, a longer time is intended than the Doctor will have intended here: For he will have this Vision to begin with the *Persian* Kingdom, and to end

end with the *Roman* ; But the Visions of the 2d and 7th. Chapters, begin with the *Babylonian* Kingdom, and go on to the end of the *Roman*, and also beyond it, the length of the whole Kingdom of Christ. And thus we have done with the Vision.

Verse 27.

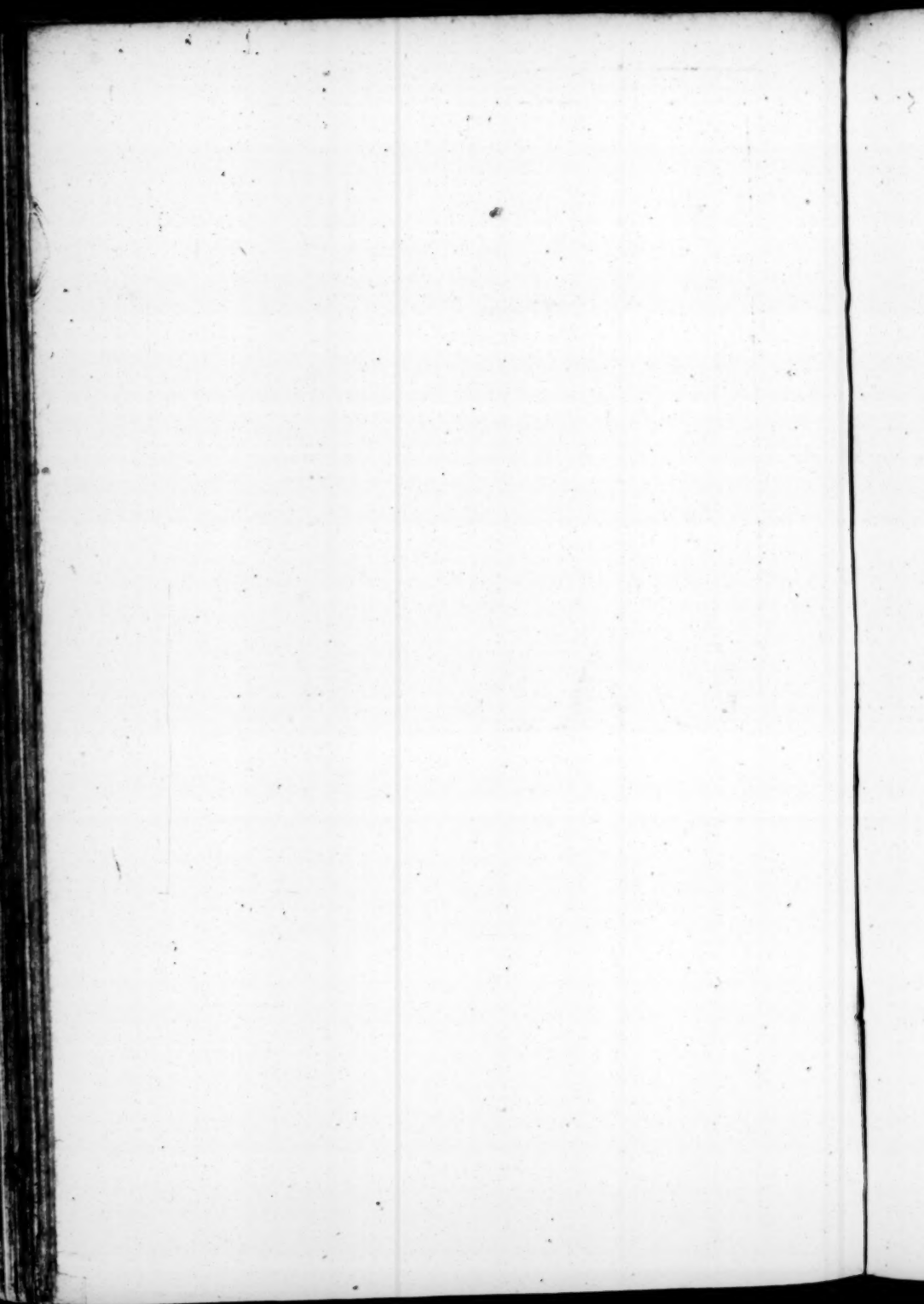
In this last Verse the Prophet informs, (1.) How he fainted and was sick for some days, upon the Angels appearing to him. (2.) That after those days were over, he went about his Employment in the King's Service. (3.) That he was astonished at the Vision. (4.) That none understood the matter. These are the effects the Vision had upon him, and I suppose the Logical sense is thus ; (1.) I fainted and was sick some days upon the sight, yet nevertheless, I arose and did the King's Business. (2.) I was astonished at the Vision, yet now understood what was the cause of my fainting, being sick and astonished.

SOME
Weak Endeavours
Towards an
EXPOSITION
OF THE
Three Last CHAPTERS
OF
DANIEL:
WHEREIN

His last PROPHECY is contained.

*Dan. 12. 4. But thou, O Daniel, Shut up the words,
and Seal the Book, even to the time of the end: Many
shall run to and fro, and knowledge shall be increased.*

LONDON: Printed in the Year 1700.



T O T H E R E A D E R.

AS for the occasion of my engaging in the Study of these Chapters, I have signified it in the Preface at the beginning of the whole Book. That which I have now further to say, concerns the Exposition I have given, and the Application I have made of the major part of the Prophecy contained in them: For therein I have not followed the way which is most commonly trodden; For first, I have bid farewell to the Successors of Alexander, (the Seleucidæ, and the Lagidæ) at or about the 14th Verse of the II. Chapter; Because that I found it impossible by a true and rational Application, to carry the History of those two Kingdoms any farther, and have perceived that they who have laboured so to do, have done it upon very hard and difficult terms; For they have been forced upon inextricable Difficulties, Absurdities, Frivolous and Sorry Shifts and Evasions, yea, often put to a perfect stand in their Applications, not knowing what course to take, unless to come off either with some silly evasion or may be: For the truth of what I say, I desire the judicious Reader impartially, seriously, and without prejudice, to ponder what he finds upon Verses 16, 18, 19, 20, 22, 24, 30, 36, 37, 38, 39. Secondly, Where I have parted with the Grecian Kingdom, I have welcomed the Roman; being fully persuaded that it came freely and of its own accord to meet me in the several States thereof, one after another; For I found all things in the several parts of the History to be such as are easily, plainly, and clearly applicable thereto, without any difficulty, force, or absurdity, as the Reader will see, if he please narrowly to observe

THE PREFACE.

and ponder as he proceedeth. And therefore it had been most unreasonable in me to carry on the History of the Grecian Kingdom, when I could scarce find any one Verse that might fully and rationally be applied thereto; and leave out the Roman, unto which all things (by the confession of the adverse party) do agree to a very hair. And though I am not so self-conceited and fond, as to think that I have in every thing hit the Mark; nevertheless, I hope that as to the substance of the matter, I have not much miscarried. I desire therefore to prevail with the Reader, that in Reading he would Read and consider, comparing one thing with another, and not run things over, as many in Prophecies of this sort are wont to do. For there are but few (so far as I have observed) that are willing to bestow the labour of a cordial, deliberate Reading upon an Exposition of the Prophecies of the latter or last days, much less the labour of a thro' Study upon the Prophecies themselves; which in my judgment is matter of lamentation. Of lamentation, I say, that in the days wherein we live, the Prophecies of Daniel, and the Revelation, should be so little Studied and Regarded, even by many in the Ministry, whose work appointed of God is to Study the Scriptures, not only for themselves, but for the instruction of others also. What? Are not these Prophecies part of the Holy Scriptures? And therefore are they not written to be Read, Studied, Understood and Practised? Rev. Chap. 1. 3. I am very sure that the present state of things in the World in general, and in matters of Religion in special, calleth aloud unto the Study and Search of the Prophecies of Daniel and the Revelations. Yea, and of other Prophecies also of the last days, not yet accomplished. Therefore let us in all humility and the fear of God, go about the work, depending on him, and praying for the pourings forth of the Spirit. Farewell.

DANIEL

DANIEL Chap. 10.

Verse 1.

SEEING that in this Verse we have a general intimation of what is contained in these three Chapters; I shall in the first place lay out and explain the same, and then lay down the scope of the whole Prophecy in a more particular way. I say then, That we have a general hint of the whole, declared under the notion of a thing revealed to *Daniel*, and described by some adjuncts. (1.) The time when it was revealed to him, *In the third year of Cyrus King of Persia.* (2.) The truth of the thing so revealed, *And the thing was true.* (3.) The long time appointed for accomplishment, *but the time appointed was long.* (4.) The understanding *Daniel* had thereof, *And he understood the thing*; amplified by the cause, *and had understanding of the Vision.*

Quest. 1. On these words. *In the third year of Cyrus King of Persia?*

1. Here a respect is had unto the Reign of *Cyrus*, not simply as he was the King of the *Persians* only; for these Visions take no notice of what *Cyrus* had been before the end of the *Babylonian* Monarchy: But here a respect is had unto him, as Head and King of the second great Kingdom, which was at this time fallen into the hands of the *Persians*. And though in *Dan.* 5. 28. the King-

dom is said to be given to the *Medes* and *Persians*; yet ye have it afterwards, for the most part, called the Reign of *Persia*, and the Kings called the Kings of *Persia*; and may be the cause is, because the *Persians* were the Principal, both in the taking and holding of the Kingdom. 2. That here called the Third year of *Cyrus*, was also his last, as is concluded of all; For though he had Reigned many years, as King over the *Persians*, yet as Monarch of all, he Reigned but Three. 3. After that the *Jews* were Captivated by the *Babylonians*, they reckon'd their Times, and dated their Prophecies according to the Reigns of the Kings under whom they lived, and so here.

Quest. 2. *A thing was Revealed to Daniel, whose Name was called Belteshazzar?*

1. Here, as in the beginning of the Revelation, we have a general intimation of the scope of the whole Prophecy; and as that is called a Revelation, so here this is called a thing Revealed; For as Christ sent his Angel to signifie unto *John* the matter of the Revelation, that by him it might be sent unto the Church; so doth he here send his Angel to shew unto *Daniel* the matter of this Prophecy, and for the same end. And as that of the Revelation is a Prophetical History of such things as were future, so is this Prophecy of *Daniel*. And upon tryal this will be found to extend unto the end of all time, as well as that. 2. He addeth, *whose name was Belteshazzar*, that all might know that it was the same *Daniel* who had all the former Visions: And therefore, that the more notice may be taken of these things, as
coming

Three last Chapters of Daniel. 3

coming from the Lord: And this I suppose is the cause why *Daniel* telleth us of his other name, given him by the King of *Babylon*, and not as glorying in the same.

Quest. 3. *And the thing was true, and the time appointed (the warfare) was long?*

1. *And the thing was true.* Some think that by these words is held forth the clearness and obviousness of the sense of this Vision, above all the other Visions of *Daniel*. And the word (*true*) must signifie, that all here is given in the most proper expressions, whereas all the other Visions are given in allegories. I Answer, (1.) It is true, that the words here are proper, in comparison of the other Visions; But I am not perswaded, that *Daniel* intends that, in saying that the thing is true; much less do I believe that this Prophecy is so plain and easie to understand, as some will have it to be: To me it is the most difficult of all the Visions of *Daniel*. (2.) I suppose the purpose of the Prophet is rather to perswade the People of God concerning the truth and reality of what he is now laying before them; as may appear by the Arguments he after useth.

2. *But the time, (the warfare) was long, great.* (1.) The meaning cannot be to tell that this Vision was to take its beginning of accomplishment a long time after the same was Revealed to *Daniel*. For if we look at the whole Vision, we shall find it beginning with the *Persian* Kingdom; which was begun before *Daniel* had this Vision. (2.) Nor do I see that these words are given to declare properly the length

of the whole time of the Vision, from the beginning to the end thereof; for they appear not to have any such Signification, or to be any where used to denote the meer length of time. For the *Hebrew Word (Tsaba)* signifies an Army, or Warfare, the time of a Warfare. But we are sure the whole time of the Vision must not be a Warfare unto the Church of God, as will appear afterwards. (3.) Therefore I suppose, that the principal design of the Words is to shew, that the Church of God must endure a long and sore Warfare, a great Fight of Affliction, during the time of the present Vision, tho' not all the time thereof (for it is to issue in a long time of Blessedness;) for this, as it is true in it self, so it agreeth with the proper Signification of the Words, *Tsaba gadol*.

3. *And he understood the thing, and had understanding in the Vision:* (1.) We see here that Daniel understood the thing, or Matter of the Vision, but how far I know not. (2.) *And had understanding in the Vision:* This seemeth to point at the cause of the former: Thus God gave me to see into the Vision it self, and so I came to understand it, and know the Sense and Meaning of it; Unless we shall say, that here is only a repetition of the same thing in other Words; which seemeth not probable.

2. The scope of these three Chapters is to give a propheticall History, taking date about the beginning of the *Persian Kingdom*, and so passing on to the very end of the last state of the *Roman Kingdom*; together with some few hints of the state of things from thence to the end of the World.

Now

Three last Chapters of Daniel.

5

Now for the clearing and proving of our Assertion, we may consider these few things.

1. That this Prophecy beginneth with the *Perſian* Kingdom, as the Second great Monarchy, (tho' not inſiſting long upon the ſame) and taketh in the *Grecian*, is ſo evident in the Text it ſelf, and the expreſs Words thereof, and ſo well known of all converſant in theſe Viſions, as we need not ſtand upon the proof and confirmation thereof.

2. That the Prophecy goeth beyond the *Grecian*, and therefore taketh in the *Roman* Kingdom, may be argued thus: 1. I argue from theſe Words of the firſt Verſe, *The Time appointed, or, the Warfare was long.* Firſt, If we take theſe Words as we tranſlate them, and as ſome will have them applied; to wit, as holding forth the length of the time of the whole Viſion, then the whole Viſion muſt take in more time than to the end of the Reign of *Antiochus Epiphanes*; which from the third year of *Cyrus*, was but about three hundred and thirty ſeven years. Now it is not uſual in ſuch Prophecies and Viſions as theſe are, to call ſo ſmall a number of years in ſuch an emphatical manner by the name of a long time, or Warfare. And therefore the whole duration of the Chriſtian ſtate of the *Roman* Empire (from the advance of *Constantine*, the firſt Chriſtian Emperor, to the riſe of the Beaſt) is called but a ſhort ſpace, *Rev. 17. 10.* tho' near two hundred years; and as ſome will have it, many more. Secondly, But if we take the Words, as pointing only at the long Warfare the Church was to indure in the
time

time of this Vision, then how can the death of *Antiochus* terminate the same? For the Warfare of the Church under him, or any other of the *Grecian* Kings, was not so long, as in such a signal manner to be called by the Name of a long Warfare. 2. The Angel tells *Daniel*, Verse 14. that he is come to make him understand what shall befall his People in the latter days, or the last end of days; therefore the Prophecy it self must extend to the end of days here intended. Now the end of days intended, must be either the end of the *Jewish* State, or the end of the last of the Four great Kingdoms (to wit, the *Roman*) or the end of the whole World. Now I say, take last end of days in, whether of all the forementioned ways you please, you must pass beyond the days, not only of *Antiochus*, but also of the whole *Grecian* Kingdom; and therefore you must admit the *Roman* Kingdom into the Prophecy: For the Dominion of the *Seleucidae* was taken away by the *Romans* 60 years before the coming of Christ; whose coming, preaching, and suffering, was in the last days of the *Jewish* State. Now the subduing of the *Grecian* Kingdom in the Line of *Seleucus* in the North, was the ending of the *Grecian* Kingdom, as the Third Monarchy upon Earth; and the Dominion the *Romans* then obtained, was the beginning of the *Roman* Kingdom, as the Fourth Monarchy. This is excellently well proved by Mr. *Stevens* in his Book called, *A New Key*, &c. pag. 116. But for this Argument, see more on the 14 Verse. 3. Before we have done, we hope to produce many Arguments out of the Prophecy it self, to prove the thing in question; for if at present I should bring

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bring in all the Arguments that might be raised out of the several parts of the Prophecy, any might judge me a Fool in my procedure ; for in so doing, I must give the Exposition in laying forth the Scope in general ; an absurd Method, when a particular Exposition is intended. And therefore I forbear, hoping the Reader will exercise Patience until he read the whole.

3. That this Prophecy reacheth unto the end of the last (or Antichristian) State of the *Roman* Kingdom, may appear thus ; 1. By comparing the words of the Oath, Chap. 12. 7. with *Rev.* 10. 5, 6. See *Dr. Goodwin* upon the same Places. 2. By considering that the time, times, and the half-time, Chap. 12. 7. is the same with the times or days of the Woman in the Wilderness, *Rev.* 12. 6, 14. with the 42 Months of the *Gentiles*, and days of the Witnesses, Chap. 11. 2, 3. And with the 42 Months of the Beast, Chap. 13. 5. All which places and numbers hold forth the self-same last State of the *Roman* Kingdom. So it is with *Daniel* 7. 25. See further upon the places themselves, and the Exposition given. 3. By considering how that the 30 days or years added, Chap. 12. 11. will agree to the compass of the 14th Chapter of the *Revelations* ; where we have the space of time between the end of the 42 Months of the Beast, and the going forth of the vials. 4. By considering how the 45 days, (years) added to both the former (Chap. 12. 12.) will agree to the space of time to be spent in pouring out the Vials ; For as the times of the Vials are from the end of the 14. Chapter of the *Revelation* , to the end of the 19th ; So are these 45 days, or years , the same space from
from

from the end of the foregoing 30 days or years, to the time of blessedness mentioned Dan. 12. 12. See for further and full satisfaction in all these things, the Exposition of all the forementioned places ; and for the last particular, see at the entrance to the Exposition of the Vials.

4. That after the ending of the *Roman Kingdom*, we have some few hints of the state of things from thence to the end of the World : For (1.) It is said, *At that time shall Michael stand up*, Chap. 12. 1. Which is a Prophecy of Christ, standing up to put in for his Kingdom, according to what we have from the beginning of the 14th Chapter of the *Revelation*, to the end of the 19th. See upon all those places. (2.) And there shall be a time of trouble, &c. Answering to the Plagues of the Vials, especially the last of them. (3.) And at that time thy People shall be delivered, &c. Holding forth in an especial manner , the Redemption of the *Jews* from their spiritual Bondage, according to Chap. 19. of the *Revelations*, Verses 1—8. See upon the place. (4.) We have the Resurrection of the Dead, and the Judgment of the great Day, (Chap. 12. 2, 3.) answering to *Rev.* 20. 11, 17. Thus much in general for the scope of all this Prophecy ; hoping to give abundant satisfaction and proof of what we affirm, in the Explication of particulars.

Verses 2, and 3.

In these and the following Verses to the end of the Chapter, we have the vindication of the Divine Authority of the following Revelation ;
For

Three last Chapters of Daniel. 9

For the scope of this Chapter is to satisfy the Church and People of God, that the following History was originally from him, however Revealed to *Daniel* by an Angel. And in the second and third Verses, we have the first Argument used by *Daniel* for that purpose: And we may take up his Argument thus. I had this Revelation made unto me, after that I had been in a most solemn manner, and in an extraordinary way, Mourning and Fasting before the Lord, in the behalf of his People: Therefore I leave all to judge, whether or no God would suffer me upon such an occasion to be imposed upon by Satan. After this manner doth *John* argue, (*Rev. 1. 10.*) with the Gentile Churches upon the like occasion; *I was in the spirit on the Lord's Day*— Now this Mourning of the Prophet is set forth by some adjuncts. (1.) By the time when (*in those days.*) (2.) By the time of his continuance in that exercise (*three full weeks*) (3.) By his abstemiousness during the foresaid time. First, as to the use of Meat and Drink, *I eat no pleasant Bread, &c.* Secondly, from outward adorning of the Body, *Neither did I anoint my self at all*; Set forth by a repetition of the time, *till the Three Weeks were fulfilled.*

Quest. 4. *In those days I Daniel was mourning; three full Weeks I ate no—?*

1. *In those days I was mourning.* In the days of *Cyrus* King of *Persia*, I did so for the Church's sake; For at that time the Building of the Temple was hindered: See *Ezra 4. 1—5.* 2. *I eat no pleasant Bread*, or Bread of desires. Though he could

could not Fast from all Meat and Drink, yet he abstained from all dainties, contenting himself with some small quantity of Bread, of the most ordinary sort, and water. 3. *Neither did I anoint my self at all till —*. He neglected all Pleasures, Delights and Adornings of the Body for the time. 4. These things he signifieth to his People, not for vain glory, but that they may be induced to believe, that he had the following Prophecy from God, as an Answer of Prayer; and therefore was to be received by them, as a word from the Lord himself.

Verses 4 — 9.

In these Verses we have the second Argument used by *Daniel*, to vindicate the Authority of the Prophecy, thus : Christ himself did in a Visionary way appear unto me, spake with me, and gave me Command concerning the following Prophecy ; *Therefore—*. Thus *John* Argueth, and by this very Argument, upon the like occasion, *Rev. 1, 10—19.*

This Argument is declared in a description of the Vision which he had. 1. It is described in general, as by the adjunct time, *and in the four and twentieth day of the first Month.* The subject place where, *As I was by the River—*. And by the Antecedent, *Then I lifted up mine eyes and looked—*. 2. More particularly by the subject matter, to wit, a certain man described, first by his adjuncts, (1.) Adherent, his Clothing described by the matter, *Clothed in fine Linen.* His Girding or Girdle, and the same also set forth by the matter, *Woolse Loyns were girded with fine gold of Uphaz.* (2.) In-

Three last Chapters of Daniel. 11

(2.) Inherent, distributed according to the several parts of the Body (as so many special subject places of those adjuncts, and each one of them declared in a similitude; *His Body was like the Beryl*—. Secondly, he is described by his effects, set forth by a similitude, *And the voice of his words*—.

3. This Vision is described by the singularity of the Object to whom it is shewed; *And I Daniel alone saw the Vision*. Illustrated or Proved by a denial of the contrary; *For the men that were with me saw not the Vision*. And this set forth by the cause, *they durst not stay, but fled to hide themselves*. And their so doing is also set forth by the cause, *But a great quaking fell upon them, so that they fled*. And then all is amplified by a repetition of the conclusion or thing before affirmed, *Therefore I was left alone, and saw this great Vision*. 4. This Vision is described by the effect caused in Daniel, *And there remained no strength in me, for*—. Illustrated by a diverse, *Yet heard I the voice of his words*: Set forth by the effect; *And when I heard— then was I*—.

Quest. 5. On Verse 4. *And in the four and twentieth day of the first Month, as I was*—?

1. This is one of the Rivers of Eden, called *Tigris*; and Daniel was by the side of this River really and in Body, where he had this Vision. For (1.) There is nothing in the Text to demonstrate that he was now here only in the Spirit, as Ezekiel was brought from *Babylon* to *Jerusalem* in the Visions of God; or as it was with Daniel himself, Chapter 8. 12. 2. The contrary rather appear—

appeareth from the Text ; for there was Company with him, who out of fear went to hide themselves, leaving him alone ; things not likely, if he had been at the River side in Spirit, and not in Body ; for as they were, so was he also. 3. *Daniel's* being so overcome upon the first appearance of the Vision, argueth, that it found him in his ordinary, and not in an extraordinary frame and posture : For had he been in a Rapture or Extasie, he had been able to stand before the Vision ; we may see this in *John, Rev. 1. 10.* compared with Chap. 4. 1. In the first Chapter the Vision of Christ finding him in his ordinary posture, overcometh him, so as he is not able to stand, but falleth down as a dead man ; but after that he is put into an extraordinary posture (as is there mentioned) he is able to stand before all the following Visions, though many and strange. See upon the places, and mark the difference between being in the Spirit, as Chap. 1. 10. and being in the Spirit, as Chap. 4. 1.

Quest. 6. Upon *Verses 5 and 6.* And about whom, the Man, who is seen and described in them?

1. *Then I lifted up mine eyes :* Whether *Daniel* heard any Voice before he thus lifteth up his eyes (as *John* saith of himself, *Rev. 1. 10 — 12.*) or otherwise, I know not ; for the Text seemeth not to determine the Matter : However, upon lifting up his Eyes, he seeth a certain Man, and that over the Waters of the Rivers, as appeareth Chap. 12. 6. 2. The Man here seen by *Daniel*, is Christ himself, and not a created Angel ; I say,
it

Three last Chapters of Daniel. 13

it is a Vision of Christ himself: 1. Consider the height, stateliness, and glory of the description given of this Person that appeared; for such a description of a meer Angel we have not in the Bible. 2. Compare the description here given, with what is in *Rev. 1.* where we are sure a Vision of Christ himself is intended; and the description in both places is very much the same. 3. Consider, that the occasion of Jesus Christ's appearing there to *John*, is the same with what gives occasion of his appearing here to *Daniel*; for as there he appeareth to *John* to give him Order and Command concerning the Prophecies of the *Revelations, Chap. 1. 19* so this Man appeareth to *Daniel* to give him charge about the following Prophecies in these *Chapters*: For tho' the Words to that purpose be not so expresse here as there; yet it is certain, Verse 9. that words were spoken to *Daniel* by him that now appeared to him: And we must not think that this glorious Person cometh upon the Stage for nothing. 4. This is the same with him mentioned *Chap. 12. 6, 7.* (as appeareth by the words of the description) and that is Christ, as appeareth by comparing the Swearing here with *Rev. 10. 6.* where doubtless Christ is described. 3. *He is cloathed in Linnen, whose Loins*——(1.) As Priests and Princes in those Countries were wont to wear, for our Lord is both Priest and King. (2.) By the Linnen may be held forth the pure spotless and perfect Holiness of Jesus Christ. (3.) Loins girded, may intimate Strength, readiness for any Work his People or Church needeth to have done. What further Mystery may be intended (as by the fine Gold of *Uphaz*) I know not; but that all

is glorious here, letting us understand, that the Person intended is unspeakably glorious. (4.) *His Body also was like the Beryl*: Some glorious excellencies of Jesus Christ, but what by Name I know not. (5.) *And his Face as the appearance of Lightning*: Glorious in it self; lovely and pleasant to his People, but dreadful and terrible to his Enemies. (6.) *His eyes as lamps of fire*: As Rev. 1. 14. perfection of Knowledge, Heb. 4. 12, 13. (7.) *His Arms and Feet*—: Holding forth the Actings, Goings, and Ways of Jesus Christ; together with their Properties of Righteousness, Holiness, Stability, &c. Rev. 15. 3. Chap. 1. 15. (8.) *And the voice of his Words like the voice of a Multitude*, Rev. 1. 15. Loud, powerful, harmonious, and sometimes dreadful and terrible.

Quest. 7. Verse 7. *And I Daniel alone saw the Vision, for the men that were with me saw not ——— ?*

1. It appeareth here, that when *Daniel* was by the River side, there were others with him, tho' who, or what they were, we know not. 2. That upon their hearing the sound of the words of Christ, they were sore surprized with a quaking fear, so as they ran in all haste to hide themselves. 3. All this was so ordered by Divine Providence, that *Daniel* might be left alone, to have this great secret made known to himself, but not to the rest of the Company. 4. And yet those Men being with *Daniel* when the Vision first appeared, and running away upon hearing the sound, was so ordered by the Lord, for this end, that some Testimony in general by them might be given unto

Three last Chapters of Daniel. 15

unto what *Daniel* reporteth; as in the case of *Paul* and his company going to *Damascus*, *Acts* 9. who tho' they never saw the Lord, and did not understand the Matter, yet were able to make a very great report in the City, when they came in to it, concerning the thing in general. 5. Therefore the purpose of *Daniel* seemeth to be this, even further to commend the Vision and following Prophecy to the Church: For hereby they are given to understand, that there were Persons with *Daniel* at this time who were able to give testimony in general to what he doth report; and yet nevertheless, as for the Vision it self, it was made only unto *Daniel*, that Man so greatly beloved of the Lord, and to whom the Lord so often reveal'd his Mind and Will in an extraordinary way before now. And therefore the Church might see good cause to receive the whole Matter, as sent unto them by the Lord Jesus, the great Prophet of the Church, the great Prophet of God.

Quest. 8. Upon Verses 8 and 9. *Therefore I was left alone, and saw this great Vision* — ?

1. *Therefore I was left alone, and saw* — : As *John* was alone in his Prison, when Christ appeared to him upon the like occasion, as here; so *Daniel* was left alone when Christ appeared to him: And this he would have the Church to remark, as appeareth by his repeating the same, or telling it to them a second time. 2. *And there remained no strength in me, for my* — So it was with *John*, *Rev.* 1. upon the like occasion: And thus *Daniel* reporteth the Matter unto the Church,

as *John* also did, and for the like ends and purposes. 3. *Yet I heard the voice of his Words*: He heard Words, but what the Words were is not expressed; however we may suppose, that the Words had in them a command to attend unto the following Prophecy, to receive it, and to communicate the same unto the people of God, even as *John* was commanded upon the like occasion, *Rev. I. 19.* for the one place giveth light to the understanding of the other. 4. *And when I heard the voice of his words, then was I in a deep* — (1.) I suppose it cannot be the Sense, that *Daniel* was asleep when *Christ* did begin to speak to him, for that seems contrary to the whole Context, and the nature of the thing: For how could he understand the Words of *Christ*, if he had been in such an extraordinary Sleep, as is here intended by the *Hebrew* Word, *Somno Sopiri, Sopore obrui.* (2.) But here rather is held forth the overwhelming-effect the Glory of the Vision had upon him, and the Majesty of the Words of the Lord, considering his present weakness; for upon the hearing of the Words, he was, as it were, cast into a Swoond, making him fall unto, and lie upon the ground, until afterwards relieved by the Angel; as it was with *John*, *Rev. I. 17, 18.* And thus we have seen the Second Argument, vindicating the Prophecy.

Verses 10, 11.

The Third Argument is taken from the consideration of the care the Lord took about *Daniel*, when thus weakened and overwhelmed;
for

for here the Church is given to know, that Christ did not forsake him in his distress, but sends an Angel unto him; by whose Ministry he was by degrees recovered, and at length fitted and prepared to attend unto, and receive the following Message; even as we have *John* reporting upon the like occasion, and for the like end and purpose, *Rev. i. 17, 18.*

This Argument is largely handled all on to the end of the 19 Verse; and in these Verses we have the first step of *Daniel's* recovery by the Ministry of the Angel: Where 1. The Angel touches him with his Hand: *And behold, an Hand touched me: Set forth by the effect; Which set me upon my knees, and the palms of my Hands.* 2. The Angel finding the Prophet not overforward to arise, proceedeth by adding words to his touch: *Stand upon thy standing:* And this he presseth by some Arguments: (1.) He telleth him, that he is a Man greatly beloved: *O Daniel, a man greatly beloved.* 2. He telleth him, he must set himself to understand the Words he now is about to speak to him: *Understand the Words that I speak unto thee.* (3.) Which also presseth the former: *For unto thee am I now sent:* And then followeth the Effect upon *Daniel*: *And when he had spoken this Word, I stood trembling.*

Quest. 9. On these two Verses; especially concerning the Angel now sent to minister about *Daniel*?

1. This Angel is not the same with the former, but another: For, (1.) we have proved

the former to be *Christ* ; but this cannot be *Christ*, as appeareth by divers things after said of him ; as to be sent , to be helped by *Michael*, &c. (2.) This Angel is after evidently distinguished from *Michael*, as *Verses 13, 21. Chap. 12. 1.* for I hope we shall make it appear, that *Michael* is the Lord Jesus Christ. (3.) The former is called the Man cloathed with Linnen ; but this always under another denomination: (4.) The former was above, or upon the Waters ; but this seemeth to be upon the Land ; for he standeth by *Daniel*, cometh and toucheth him. 2. This therefore is a created Angel, even the Angel *Gabriel* : For as in *Chap. 8. 16, 17.* it is *Gabriel* that upon command cometh to inform *Daniel*, as also *Chap. 9. 21.* so this Angel performeth the like Office at the command of *Christ* here. 3. The other particulars of the Verse are plain and easy to be understood ; therefore I pass them over , and proceed to what followeth.

Verses 12, 13, 14.

Here the Angel proceedeth in his care about *Daniel* ; for finding him still possessed with a Trembling Fear, labours to remove the same, by a sweet prohibition , pressed by Arguments, (1.) Taken from this consideration ; That his Prayers are accepted of God : *Then said he unto me, fear not ; for from the first day thou didst set — thy words were heard.* (2.) That he is come in answer to his Prayer: *And I am come for thy words.* This is amplified by answering an Objection ; for *Daniel* might say, If my Prayers found acceptance, and that from the beginning, how is it that

that the Answer came no sooner ? To this the Angel answereth, by shewing the causes. (1.) He signifieth in general that he was to attend the Kings of *Persia*, with respect to the work of the Temple, wherein he was concerned as the Angel of the Lord : This appeareth in all the 12 Verses, and is expressly mentioned in the end thereof : *And I remained there with the Kings of Persia.* (2.) He shews how the Prince of the Kingdom of *Persia* oppos'd him all the aforesaid time of *Daniel's* praying ; and therefore how he could come no sooner : *But the Prince of the Kingdom* — This is amplified by shewing the help he had from the coming of *Michael* : *But lo Michael* — (3.) He labours to help *Daniel*, by giving in some particular account of his Errand, as a thing relating to his People : *Now I am come to make thee understand* — And this is set forth by the Effect it had upon *Daniel*, Verse 15.

Quest. 10. Who, or what is here understood by the Prince of the Kingdom of *Persia* ?

Not an Angel, but the King of *Persia* himself, is here intended, to wit, *Cambyfes*, who hindred the building of the Temple, which the Angel was concerned to further. For (1.) The words are most expresse to that purpose, and therefore I cannot take them otherwise without such convincing Arguments as I have not yet seen. (2.) It was the King of *Persia* himself, together with his Princes, that did in a proper sense hinder that Work of God, wherein the Angel was concerned ; and the Devil was no otherwise concerned

cerned therein, than as he is in all other works of darknes; which yet nevertheless are said to be done by men, and by Name. (3.) That this, or the other Angel (good or bad) hath a peculiar charge over this, or the other Kingdom, is a Doctrine that cannot be proved by Scripture, the contrary rather seemeth probable as to both. (4.) Who can prove that Angels good and bad do fight and strive in a proper sense, or that they contend in a way of disputation?

Quest. II. How is the Prince of Persia said to have withstood the Angel One and twenty days?

1. We are to consider, that the Angel was appointed, as a Ministering Spirit, to attend the work of Building the Temple, and furthering the same; and therefore was to attend the Motions and Counsels of the King and his Princes, as to that matter, and what might any way concern the same. 2. In this the opposition is not so to be understood, as if they did or could set themselves in a proper sense to oppose this or any other Angel; but only that men set themselves to oppose and withstand what Angels are appointed to promote. And so it was in the case before us; For the Prince of Persia and those about him, opposed that work of Building the Temple, which the Angel was labouring to promote. 3. The One and twenty days respect the time of Daniel's Praying and Fasting; for One and twenty days and Three weeks are the same. And the Angel brings in this discourse, as shewing the cause why he came no sooner, though Daniel's Prayer was heard from the first day; And

• *Three last Chapters of Daniel.* 21

And I think it is a mistake in the Learned Dr. *Beverley*, that by the One and twenty days, so many years are understood, wherein the Building of the Temple was hindred.

Quest. 12. *Who is Michael? and how said to be one of the chief Princes?*

Jesus Christ himself; For, (1.) The words are to be rendred *the first of the chief Princes*, and therefore the Head and Lord of them all. For though the Hebrew word doth properly signifie *One*; yet what more frequent in the Bible, *both Hebrew and Greek*, than to put the Cardinal for the Ordinal number? (2.) He doth so help and strengthen *Gabriel*, as none can but he who is God blessed for ever, as appeareth by the words of Verse 21. *And there is none that strengthneth with me, but Michael your Prince.* In these words are excluded all but *Michael*, and therefore he must be Jesus Christ; For otherwise we know that all the good Angels are for the same interest wherein *Gabriel* was concern'd; and therefore ready to give their help and assistance on all occasions, and so on this. (3.) He is in a peculiar manner called the Prince of the People of God, Verse 21. *Michael your Prince*; and therefore he is Christ. For who can prove that any created Angel is appointed a Prince over the People of the Lord. (4.) He is called *Michael* the great Prince, who standeth for the People of *Daniel*, Chap. 12. 1. (5.) *Michael* is Christ, *Rev.* 12. 7. See the Exposition of the place it self.

Quest. 13.

Quest. 13. On these Words : *But lo, Michael came to help me, and I remained, &c?*

1. He had signified before, that by reason of the opposition made by the Prince of *Persia*, he was stayed from coming as a Messenger to *Daniel* all the one and twenty days; but he now shews how way was made for his coming 2. He tells, that the cause was, that Christ himself stepped in at the end of those days, and so dismissed him from that attendance; and therefore sends him now to attend *Daniel*, and carry the Answer of his Prayer, and to perform what Offices might be needful in his present Circumstances. 3. *And I remained there*—He meaneth, that seeing he had been appointed to attend the Counsels of the *Persian* King and Princes, therefore he must have stayed the foresaid time, and therefore could come no sooner with the Answer of *Daniel's* Prayer.

Quest. 14. Who are understood by those here called *Daniel's* People?

Whatever may be said of the People of God in general; yet I suppose, that in these Words a peculiar respect is had unto the *Jews*. For (1.) they are expressly called *Daniel's* People, both here and in other places; and we know, that the *Jews* were properly the people of *Daniel*. (2.) They who are called *Daniel's*, Chap. 11. 14. are the same in general with them who are so called here; and doubtless the *Jews* are there intended; and therefore here also. (3.) If the *Jews*

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Jews be intended by *Daniel's* people, Chap. 12. 1. then the *Jews* must be intended by his people here ; for who can give a reason to the contrary ? But *Jews* are intended Chap. 12. 1. as appeareth by the limitation added in speaking of their deliverance ; *And at that time thy people shall be delivered, every one found written in the Book.* For the deliverance of the people of God in general, cannot be intended in those Words ; for if any such thing were intended, no such limitation would be added.

Quest. 15. How are we to apply these Latter Days ? or what Days or Times are intended ?

1. Some render the Words, *In sequentibus, In sequentia dierum* ; in the following, or ensuing days, in the consequence of days : To which I say, (1.) I believe the Words may be so rendred, where the design and circumstances of the place require, or may bear such an Interpretation, as Gen. 49. 1. Numb. 24. 14. Deut. 4. 30. (2.) But yet it is most certain, that the same are, and must be otherwise rendred in other places of the Old Testament, yea, many places ; yea, the same Words are by the self-same Persons otherwise rendred. *In diebus Novissimis, Extremo tempore, Novissimo tempore, in Novissimo dierum, Extremis temporibus, in extremitate dierum, Ultimis temporibus.* (3.) Upon narrow examination, much more reason will appear, why the Words in this place should be rendred in the latter, rather than in the former way. For (1.) such an Interpretation agreeth well with the true and proper Signification of the Words. (2.) Because in
most

most of the places where mention is made of the last days, such an Interpretation is plainly required, as will appear by impartial consideration of them, and the practice of Interpreters of all sorts. And thus the 70 go to work, even in such places, where such an Interpretation seemeth least to be required. (3.) Because the Holy Ghost doth so render the same Words out of the Old Testament into the New. Compare *Joel* 2. 28. with *Acts* 2. 17. and *Heb.* 2. 1. where the last days often mentioned in the Old Testament are intended; see *Dr. Owen* upon the place. (4.) Because such an Interpretation of the place before us, will agree with what is said *verse* 1. *But the time appointed was long*: For this of the 14. must agree with that of the 1st. But according to the other Interpretations, they cannot agree: For that Interpretation, *in the following days*, points only indefinitely at any time or days after the Vision was given to *Daniel*; whereas the Words in the first Verse, look at the time very far off. (5.) Because no other Sense of the Words can agree with the length and extent of this Prophecy: For we have proved, and shall yet further prove, that this Vision passeth the limits of the last State of the *Roman* Empire.

2. The last days of the *Jewish* State, are not the last days here intended; (however it be true that the same Words in the Prophecy of the Old are frequently expressive of the last days of that state or times of the coming of the Messiah, and beginning of the Gospel, *Heb.* 1. 2. Because (1.) the difference between *Daniel's* Visions, and the other Prophecies of the Old Testament, is very great; for the latter sort do all of them respect
the

the coming of Christ, and Gospel-state of the Church, that was immediately to follow; but the former sort respect the four great Worldly Kingdoms, that were to be set up in the Earth; and the fifth or Kingdom of Christ that is to follow and come after them all: And therefore it cannot follow, that because the same Words are used in other places to hold forth the last days of the *Jewish* State, they must do so here also, and in other places of *Daniel*. (2.) The extent and design of the Prophecy will not admit that the last days of the *Jewish* State should be here intended; for if the Prophecy go beyond the last days of the Antichristian State of the *Roman* Kingdom (as hath been, and shall be proved) then surely the last days in the 14th verse cannot come so far short as to stay here, but must pass on according to the Prophecy, and center where it doth center. (3.) Some famous extraordinary deliverance of *Daniel's* People, which shall (amongst other things) befall them in the last days, is the thing here intended, as appears *Chap. 12. 1.* but in the last days of the *Jewish* State; not a famous deliverance, but rather a dreadful, giving up into the hands of all sorts of Enemies, and unto all sorts of Miseries, was that which befel that people, a few Individuals excepted. (4.) There is not in all this Prophecy a Word pointing at the days of Christ's coming in the Flesh, or any thing relating to those days, unless it be the giving up of *Judea* into the hands of the *Romans*, after the Gospel had been preached in the *Gentile* World: But we shall find that it's quite another thing that must befall them in the last days here before us. See *Chap. 12. 1.*

3. The

3. The last times of the great Image, *Dan. 2.* (that is, the days of the Fourth, or *Roman Kingdom*, taken in the most comprehensive sense, that is for the whole duration of it in all its three most famous periods or States) cannot be here intended by last days: For (1.) such an application is too general and comprehensive to be here intended, and therefore giveth a very uncertain found; for it may be already 1750 years since the *Roman Kingdom* began as the Fourth great Monarchy. (2.) Tho' the *Roman Kingdom* hath continued so many Years already, and tho' the last State thereof be near its period; yet we know no signal thing that hath befallen the *Jewish Nation* in general, but wo and misery; and I suppose the Angel was not sent to *Daniel* in his distress, to tell him of the dreadful Calamities that were to befall his people through all the days of the *Roman Kingdom*, but on the contrary (as we shall hear after) to tell him of some great good that was to be their Lot in the last days. (3.) We may here again say as above, That this Prophecy will go not only to the end, but also beyond all limits of the *Roman Kingdom*; and therefore what is here said to befall *Daniel's People* in the last days, must be some glorious Deliverance after the Times of that Kingdom.

4. I say further (that I may leave out nothing which may any way be supposed as the sense of the Words) that the days or times of the last (or Antichristian) State of the *Roman Kingdom*, are not the last days here intended. Indeed I find none thus applying the Words; but I find the Learned *Meade* saying, that those Words, *1 Tim. 4. 1. In the latter times*, do relate to the Antichristian

stian State of the *Roman* Kingdom. Now be it so, and let it be supposed that the Words are so used in some places of Scripture (which yet I believe not) yet I deny that they are so to be understood in this place: For (1.) the Arguments above may serve here also; for this is still too comprehensive, and gives an uncertain sound: And tho' the 42 Months of the Beast be far gone, we know of nothing extraordinary, much less good that hath befallen the Nation of the *Jews* in general, since the Beast with seven Heads, and ten Crowned Horns arose, as the last State of the *Roman* Kingdom. (2.) We have no Scripture warranting our looking for the conversion of the *Jews*, or their deliverance, during the 42 Months of the Antichristian Kingdom: And they who do believe the conversion of the *Jews* (as I also do) yet do not expect the same before the sixth Vial: And as for my self, I do not expect their conversion before the seventh, and the Fall of *Babylon* under it, as may be seen in my Thoughts upon *Revel. Chap. 19. verse 1—8.* but more fully in a Treatise about their conversion and reduction. And therefore, as nothing extraordinary and remarkable hath befallen the *Jewish* Nation in general, since the Antichristian State began; so neither is any such thing to be expected while it doth continue; much less during the 42 Months.

5. Therefore, by the *last days* must be understood the days of the Kingdom of Christ, as hereafter to be set up in the World: And for making this evident, we may consider, (1.) That the History of that Kingdom, as proposed in the *Revelations*, consisteth of two parts: The first whereof respecteth

respecteth the Preparations thereunto (the more remote, *Chap. 14.* the more near, *Chapters 15, 16.* where we have the Vials, unto the last of which, belongeth the 17, 18, 19. *Chapters.*) The second part respecteth the same Kingdom, as compleatly erected, and as it is to continue a thousand years. And therefore, if what is to befall the People of *Daniel* in the last days, come to pass during the times of the preparations of the Kingdom of Christ, or otherwise, it will be all one, as to my present purpose, because within the days of that Kingdom, as was asserted. (2.) If by what is to befall the people of *Daniel*, be understood conversion from Sin, and reduction from Captivity, then both are to be expected in the days of the Sixth and Seventh Vials: How far their reduction from Captivity to their own Land, may fall under the Sixth Vial, I shall not at present consider; but as for their conversion, and compleating their deliverance from all outward Enemies, I am persuaded it will be under the Seventh Vial (especially as to those now known in the World to be *Jews.*) Their Conversion we have *Chap. 19. verses 1—10.* The completion of their outward deliverance we are to expect as the issue of that Battel, *Chap. 19. verses 11—21.* And the Notion of *last days* is to be applied accordingly. (3.) If by what is to befall the people of *Daniel* in the last days be moreover intended (as I believe it is) that glorious State unto which, as a Nation or People, they shall be advanced, and wherein they shall be placed after their conversion and reduction, and in which they shall continue to the end, then it is to be in the time and state of the thousand years; a state of the Church
and

Three last Chapters of Daniel. 19

and Kingdom of Christ, which is to follow immediately after the Seventh Vial and Battel of *Armageddon* ; as appeareth by comparing the end of the 19th Chapter of the *Revelations* with the 20th : See our Exposition of those Chapters. And this, I say, that the *Jews* shall partake in that glorious condition of the Church and Kingdom of Christ ; for both *Jews* and *Gentiles*, as one entire people, shall make up that New Heaven, and New Earth, even that New World.

(4.) Now that these are the last days intended in the Text before us, appeareth thus : (1.) We have proved, that no other consideration of *last days* can take place, and therefore this must, and these must be the last days intended.

(2.) These are really and properly the last days, or times of the World ; as is acknowledged of all who expect the setting up of a Christian Kingdom, after the compleat removal of the *Roman*.

(3.) If any will object, that the Expedition of *Gog* and *Magog* cometh to pass after the thousand years ; I answer, That of *Gog* and *Magog* is not to be nam'd in the present Question ; for it will be nothing but a vain flourish, a gathering together to be destroyed, as in a moment, and presently to be raised again, in order to the Judgment of the great day : See upon the place.

(4.) I suppose none will say, that by the last days, the day of Final and Eternal Judgment is intended : For (1.) that day is never expressed in the P lural Number, but always in the Singular.

(2.) Moreover, it is against all reason to suppose, that the Angel is sent to let *Daniel* know what should befall his People in the Day of Judgment ; for who knows not what shall befall all the world

in that day ? and therefore no need to send an Angel to *Daniel* for any such end or purpose ; for of that he was not ignorant.

Quest. 16. Upon what remains of the 14th Verse, together with the 15th ?

1. Now I am come to make thee understand — :

(1.) Hereby we know, or may know, that a special respect is had unto *Daniel's* own People in this Vision; and yet so as that the Angel hath other things to shew unto *Daniel*; as is evident in the process of the Vision it self. (2.) But in these Words (or Verses) there is no mention of what is in particular to befall his People in the last days; and therefore we at present shall pass over all inquiry to that purpose, leaving that until we come at Chap. 12. (3.) This we safely affirm, to wit, that what the Angel is now about to make *Daniel* understand, is that whereof he had understood nothing before; for had he had any information of what was to befall his People in the last days, in any of the former Visions, then why doth the Angel speak unto him, as one about to tell him such things as whereof he had never heard before? For when the Angel saith, *I am come to make thee understand* — he evidently doth respect something whereof *Daniel* hath had no understanding before. And therefore the Calamities of the *Jews* under *Antiochus Epiphanes* cannot be the things properly and principally intended in this Vision, as many would fain persuade us: For *Daniel* had been made to understand those Calamities in the 8th. at large. (2.) For yet the Vision is for many days: These Words are added for explanation,

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tion, and confirmation of the former, and do therefore shew, that what was to befall the People of *Daniel*, was to befall them after many days and years. 3. *And when he had spoken such Words unto me* — : That is, the Words in the end of the 14th Verse: For tho' *Daniel* was glad to hear of good things concerning his People; yet was he ready to faint upon hearing that those good things were so very far off: For he knew that the further off these good things were, the longer the above-mentioned Warfare must continue.

Verses 16 — 19.

Here we have *Daniel's* recovery from the Distemper fallen into in the 13th Verse, and that by degrees. (1.) He is enabled to open his Mouth; *Then I opened my Mouth*: And this set forth, *First*, By the cause, or means used for that end: *And behold, one like* — — — *Secondly*, By the effect or consequent: Set down (1.) more generally: *And spake and said to him that stood before me*. (2.) More particularly; *First*, By telling the Angel his present Sickness, and the causes thereof: *O my Lord, by the Vision my sorrows are turned upon me* —. *Secondly*, Telling, that it was impossible for him under present circumstances to maintain a conference with the Angel: *And how can the Servant* — ? (2.) He is strengthened, set forth by the means, or causes: (1.) The Angel's touching of him: *Then there came one and touched me* — — The Angel's speaking comfortable Words unto him: *And said, O man, greatly beloved* — : Then it is set forth by the effects upon *Daniel*,

niel, And when he had spoken unto me, I was strengthened, and said——

Quest. 17. Here may arise a Question: As whether one only Angel be with *Daniel*, in the 16th Verse, or two?

1. Reasons seem to offer themselves both ways; however I am ready to conclude, that one and the self-same Angel is ministring about *Daniel* in all these Verses. But I shall leave the determination of this Question to others. 2. It appeareth by the Words of the 19th Verse, that he who strengthens *Daniel*, is the same that brings him the Message from the Lord. As for the other particulars contained in these Verses, they are all so very plain. as that he who runs may read them, and therefore I pass them by.

Verses 20, and 21.

The Angel in answer to the Request of *Daniel*, Verse 19, proceedeth unto the principal matter he came about; that is, to shew him the following History: And thus he proceedeth; *First*, He stirs up *Daniel* to attention. *Secondly*, He layeth out the whole in order before him. *First*, In these Verses before us, he labours for attention in the Prophet. And that he doth, (1.) By examining his knowledge about the present Message: *Then said he, Knowest thou wherefore——?* (2.) By telling him, how he was to stir up the Kingdom of Greece against the Kingdom of Persia: *Now I will return to fight——* (3.) By perswading of the certainty of what he is now about to declare: *And I will shew thee:* (4.) By telling him, that

that Christ alone is he who is with him in these things: And none holdeth with me in these things, but--

Quest. 18. Upon both these Verses.

1. Then said he, Knowest thou wherefore I am come unto thee? The Angel puts this Question to Daniel, either to stir up his attention, or draw forth his desire, or for both. 2. Now will I return to fight with the Prince of Persia. (1.) That is, to act in opposition to him, especially in the War after to be made in opposition to the King of Grecia; who was to overthrow the Persians, to take the Kingdom, and so to become the Third great King upon Earth. (2.) But I do not understand, that the Angel was immediately to go upon this Expedition; for certainly the time was not yet come, wherein the Grecian King was to break the Persian Monarchy: For when the Angel came to Daniel, the Persian Kingdom had been but newly erected, for he came in the Third Year of Cyrus: And therefore he seemeth to speak now of what he was to do a long time after. (3.) And when I am gone forth, lo, the Prince of Grecia shall come: (1.) Shall come, that is, to oppose, and in the end to subdue the Persian Monarchy. (2.) Therefore these Words explain the former, and are expressive of the effect of the Angel's going forth to stir up the Prince of Grecia to come against the Prince of Persia: For certainly these two Sayings respect one another, and do hold forth the same things for substance. 4. But I will shew thee what is noted in the Scripture of Truth: (1.) Here we have a general intimation of the following Prophecy; for

these Words, no doubt, do relate to what followeth in the Eleventh and Twelfth Chapters. (2.) This noting in the Scripture of Truth, is not to be taken in a proper Sense ; for we are sure, the following Prophetical History is not any where recorded in the Scriptures, before now given to the Church: For, I pray, where is that place of Scripture in which these things were recorded, before they were recorded in this Book of *Daniel*? (3.) Therefore the sure Records of Heaven, the Counsels of God, are the Scripture here intended, and nothing else ; and so called in allusion to the way and manner of Princes and Judges, who have their Registers and Records, wherein their Decrees, Determinations and Ordinances are set down, *Psal. 139. 16. And in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them.*

Quest. 19. On these Words: *And there is none that boldeth, (or strengthneth) with me in these things, but Michael your Prince ?*

1. By *Michael* is understood the Lord Jesus Christ, as was shewed above, on *Verse 13.* 2. *In these things* : Things before and after mentioned, relating to the Church and People of God, and wherein the Angel was employed, and about which he was concerned. 3. *None that boldeth with me* : (1.) It cannot be the Ministry or Service of other Angels that is here excluded ; for surely all the good Angels were ready to come with their Service, as God saw meet to employ them ; and if not their Hands, yet their Hearts must

must needs be always engaged in the same good Work of the Lord , as well as the Angel here speaking. (3.) Nor are the Cares, Prayers and Endeavours of the Saints here excluded; for I no way doubt, that the Saints of those days had their Hearts, Prayers, and (so far as called and capable) their Hands also in the Work of God then in hand. 4. *But Michael*: Meaning that the mighty Power, and Powerful Providence of our Lord Jesus Christ was it that managed, carried on, and effected the Work then in hand: So that if Angels or Men were concerned , they were but Instruments in his hand, *Psalms* 44. 2, 3, 4, 5, 6, 7, 8. or if all these failed, or stood at a distance, yet the Work in his hand failed not, but succeeded and went forward , as he himself saw meet to carry on the same, *Isa.* 63. 5, 6. *Deut.* 32. 36—39. 5. *And your Prince*: That is, the great and blessed Prince of all the People of God, evermore their King, their Head, and Lord. So much for the Tenth Chapter: Proceed we now to the Eleventh.

DANIEL Chap. 11.

Verses 1, 2.

NOW the Angel proceedeth to shew unto *Daniel* in order the several parts of the History : And he begins with that of the *Persian* Kingdom, which was then in being : For the scope of these Verses is to give some Historical hints thereof, in so far as was needful to lead us in an orderly way unto the Kingdom of *Grecia* ; and by the way to shew how a certain King of *Persia* (*Xerxes*) laid the foundation of the ruine of his own Kingdom , and so opened a door for the entrance and exaltation of the *Grecian*. And to make this evident, we may observe,

1. That the Angel here beginneth with the *Persian* Kingdom, is out of doubt; and his design in beginning with it, is only to give some few Historical hints thereof; For though the Angel begin with the beginning, and first King of the *Persian* Kingdom, and though he carrieth *Daniel* beyond the end thereof, yet his design is not to give a particular History of the whole Kingdom, or of all the Kings thereof; For we know there were more Kings in number of that Kingdom than are here taken notice of; and as for the first King, he doth little more than name him; and for the following three, he only tells, that so many should stand up, and he points at no King of

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* of the same Kingdom after the Fourth, upon whom alone he insists.

2. I say, so far only as was necessary to lead us in an orderly way unto the Kingdom of *Grecia*. For (1.) There was no necessity to give here a large description of the *Persian* Kingdom, considered in it self, or to inform us concerning it: For it hath been three several times largely described before. (2.) There was no need to bring it in with any special respect to the Sufferings or Liberties of the Church under it, or by it: For those things are fully declared in the Books of *Ezra*, *Nehemiah*, *Chronicles*. And in the representation here given of the *Persian* Kingdom, there is not one word concerning the Church or People of the *Jews*.

3. And by the way, to shew how that a certain King of *Persia*, &c. For we see that the mention of the other Kings is but small, and that meerly as introductory to him, who is here called the Fourth, who stirreth up all against the Realm of *Grecia*, and upon whom alone the Angel doth particularly insist; and beyond him, in the same Kingdom, he proceedeth not, as is evident in the Text: And it is observable, that the Angel insists upon that Fourth King only, with a respect to his Raising that War against the *Grecian* King, which made way for the Ruine of his own Kingdom. And thus we have the design in general of these Verses.

Verses 1, and 2.

The Persian Kingdom or Monarchy so far as it is here insisted on.

As

As for the particulars we have, (1.) *Darius the Mede*, who is described by the adjunct occupied, to wit, the Ministry of the Angel about him, *I stood to confirm and strengthen him*. Set forth by the adjunct time when, *In the first year of Darius*. (2.) We have an obscure intimation of three other Kings that were to rise in that Kingdom; *And now I will shew the truth, there shall stand up*— (3.) We have the introduction of a fourth, who is described, 1. By his adjunct Riches, set forth by the adjunct quantity of them, declared in a comparison of the less, *And the fourth shall be Richer than they all*. 2. By his effect, *He shall stir up all against*— Set forth by the moving causes, *And by his strength through his Riches*—.

Quest. 1. Upon Ver. 1. *Also I in the first year of Darius the Mede*—?

1. As concerning this *Darius*, among Expositors and Historians, I can find nothing but contradictions and uncertainties: Some say he was the last King of the *Babylonian* Monarchy; some say he Reigned 17 or 18 years over *Babylon*, before that *Cyrus* came to the Kingdom; some say he reigned one year over the *Medo-Persian* Kingdom, before *Cyrus*; some say that he and *Cyrus* began together; some say this, and some say that; my own thoughts are, that this *Darius* was some way or other the first King of that Kingdom; which followed immediately upon the ending of the *Babylonian*, as the first of the Four great Monarchies. For (1.) Here mention is made of him, and his first year, where not the *Babylonian* but the *Persian* Kingdom is described; for who can say that the
Babylonian

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Babylonian is here described? And for what end should his first year be here mentioned, with a respect to his being the King of *Babylon*? (2.) After mention is here made of him, it is said, there shall yet stand up three Kings; and therefore there seems to be a respect to him as the first in the same Kingdom. (3.) It is said in *Dan* 5. ver. last, that *Darius* the *Mede* took the Kingdom, when *Belteshazzar* was slain; and in *Belteshazzar* the *Babylonian* Kingdom ended, as appeareth by the words of the same Chapter, Verse 26. *God hath numbred thy Kingdom, and finished it*; which words respect not himself only, but also his whole Race, from whom the Kingdom is now taken, according to the Language of other Scriptures in the like cases. And (Verse 28.) *Thy Kingdom is given to the Medes and Persians*; which words must hold forth the perfect passing away of the *Babylonian* Kingdom, both from that People, and from that Race of Kings; and how comes the *Mede* in as succeeding the *Babylonian*, if not in this Chapter? And so *Jerem.* 27. 7. *His son, and the son of his son.*

2. *I stood to confirm and strengthen him*—: That is, I as an Instrument in the Hand of God, stood to give him Success and Assistance, in taking the Kingdom of *Babylon*, say some; In wielding his new gotten Kingdom say others, and more to the purpose in hand: For the Angel speaketh about his Ministring for *Darius* in the First year of his Reign; and therefore after *Babylon* was taken.

Quest. 2. *And now I will shew thee the truth;*
There shall stand up three kings in Persia?

1. Here

1. Here the Angel beginneth to shew what was future ; for what he had said of *Darius* the *Mede*, was over and past ; but these by words which he ushereth in his Narrative, respect what was afterwards to come to pass. 2. If the word (*yet*) be referred to *Darius*, mentioned Verse 1. then in this numeration of Kings, respect is had unto the three that followed next after him, of which three *Cyrus* must be the first ; but if (*yet*) be referred to the time wherein *Daniel* had the Vision, *Cyrus* cannot be the First : For he was already up, and *Daniel* had the Vision in the third year of his Reign, which was also his last. 3. If we go the former way, the three Kings must be *Cyrus*, *Cambyses*, *Darius-Histaspis*, and so not regarding *Smerdes*, called the Usurper. But if we proceed the latter way, (which seemeth more rational) the three must be *Cambyses*, *Smerdes*, *Darius-Histaspis*, 4. *There shall stand up in, or to Persia* ; Because the *Persian* being the more famous of the two Horns or Branches, the Kingdom is commonly called the *Persian* Kingdom, or by the name of *Persia*, as we see where there is any occasion of naming the same : And therefore those Kings are said to stand up in or to *Persia*, because in or to that Kingdom, which is called *Persia*, from the most famous Branch thereof.

3. Quest. *And the fourth shall be Richer than they all, and by his Riches he shall — ?*

1. That is *Xerxes*, who was become exceeding Rich ; for besides what he gathered himself, he received also a world of Treasure, which his Father had gathered and prepared for the *Grecian* War.

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War. 2^d *He shall stir up all against the Realm of Grecia.* (1.) There were Wars between some of the Kings of *Persia* and *Grecia* before now, which had fallen in occasionally, wherein *Darius* the Father of this *Xerxes* was concerned and overcome: But this *Xerxes* continued the War begun by his Father, and did of purpose provoke the *Grecians* to Battel. (2.) He raised up a mighty Army, consisting of Four and twenty hundred thousand (as some report) besides Attendants, which (they say) would duplicate the number. (3.) When it is said, *he stirred up all*; we are not to confine all this to *Xerxes* in particular, but a respect must be had unto his Successors also, unto whom he left the War Hereditary, and who carried it on to the Ruine of the whole *Persian* Monarchy. (4.) Howbeit the other *Persian* Kings (after *Xerxes*) are not expressed by name; because he hath proceeded so far, as was necessarily intended to make a fair Transition to the following History of the *Grecians*: Because in *Xerxes* the fall of the *Persian* Kingdom began, and the rising of the *Grecian* towards the Monarchial Succession. For the quarrel being so violently begun by *Xerxes*, was never again laid down, until the *Grecians* had overthrown the *Persian* Monarchy, and then set up for themselves, and so became the Third great Kingdom upon earth, according to the purpose of God. And therefore here we leave the *Persian* Kingdom striving at first to maintain and enlarge its own Dominion, but at last to hold and maintain its life; but all in vain, for the purpose of God must stand: And therefore the *Persian* must down, that the *Grecian* may stand up; unto the History of which we now proceed.

Verfes

Verses 3 — 14.

The History of the Grecian Kingdom, or third Monarchy, so far as it is in this Prophecy, insisted on.

The scope of these Verses is to give the History of the *Grecian Kingdom*, or *Third Monarchy*, so far as is necessary to lead in an orderly way unto the beginning of the advance of the *Romans*, in order unto their becoming the Fourth great Kingdom upon Earth. For (1.) That the *Grecian Kingdom* is here intended, is evident of its self, and known of all, so that we need not stand to prove it. (2.) That the *Roman Kingdom* cometh to challenge a place in this Prophecy, is a truth already proved, and shall be more abundantly proved before we have done: Nay, this in general is now in a manner acknowledged of most inquisitive persons; and I trow we shall find the *Roman Kingdom* to be principally intended in this Prophecy, in comparison of the other two. (3.) That the beginning of the growth of the *Roman*, toward the Fourth Monarchy, is to be found in or about Verse 14. shall I hope be made evident when we come thither; yea, the substance of this is after a sort acknowledged by our greatest Antagonists: For they confess that in the days of *Antiochus the great*, the *Grecian Kingdom* in the North received its mortal blow, and began greatly to decay. And therefore let the Reader exercise patience until he compare one thing with another, and have seen all our Arguments.

Verse 3. *Wherein we have the Grecian Kingdom, as under Alexander the great, the First and great King thereof.*

This 3d. Verse lays before us the Grecian Kingdom in its primitive and greatest Pomp, Strength, and Glory, under *Alexander the great*, the first King thereof. And this we have declared under the general notion of a mighty King that shall stand up; *And a mighty King shall stand up:* And the same further described by his effects. (1.) He shall Rule, and his Ruling set forth by an adjunct (*with great Dominion.*) (2.) And both set forth by the adjunct manner of his doing, or if ye will the cause or the rule he goeth by in doing, *And do according to his will.*

Quest. 4. On these words, *And a mighty King shall stand up—?*

1. The King and Kingdom here intended, is the same that is expressed by the Belly and Thighs of the Image, Chap. 2. 32. And the same held forth by the Leopard, Chap. 7. 6. And by the He-goat from the West, Chap. 8. 5. 2. The Kingdom as described in this Verse, is answerable unto the great Belly of Brasse, Chap. 2. And to the Leopard, as having on his Back four Wings of a Fowl, Chap. 7. And to the He-goat, as having a notable Horn between his Eyes, Chap. 8. 3. Therefore the Kingdom as described in this Verse, is the Grecian, as under *Alexander the great*, (the first and great King thereof) and in its greatest Pomp and Glory. 4. In that it is said, *A mighty King shall stand up;*

up; Hereby is held forth the rising and compleat advance of the *Grecian* Kingdom in *Alexander* the great, (after the fall of the *Persian*, as the third great Monarchy : And this as the issue of the War, mentioned Verse 2. 5. *That shall Rule with a great Dominion* ; Holding forth the exceeding great Dominion *Alexander* obtained, and that in a short space of time. 6. *And do according to his Will.* (1.) This may hold forth the principal Rule, (this, as all the other Beasts) in all their Actings and Conquests : For *Alexander* and the rest of them regarded no Law, (as to Right and Wrong) but that of their own corrupt wills; and therefore are so often and so justly compared to Beasts of the Earth. (2.) These words do also (if not principally) hold forth, that when *Alexander* began, he continued Victorious, and prospered exceedingly, even to amazement.

Verses 4—13.

The Prophetical History of the Grecian, broken and divided upon the fall of Alexander.)

Verse 4. *And when he shall stand up, his Kingdom shall be broken.*

In these words we have the *Grecian* Kingdom, as broken in pieces, and parted among twelve of *Alexander's* Princes or Captains after his Death ; and this declared under the notion of the fore-said Kingdom, as broken, *And his Kingdom shall be broken* ; Set forth by the adjunct time ; and when *he shall stand up, his Kingdom shall be broken.*

Quest. 5. *And when he shall stand up, his Kingdom shall be broken?*

1. It is known that the first breaking and parting of *Alexander's* Kingdom after his Death, was into twelve parts or parcels, and as such was possessed by twelve of his Princes or Captains. Now this first division of that Kingdom is most fitly expressed under the notion of being broken; and therefore we may call it the second period of the *Grecian* Kingdom; the state of it under *Alexander*, being the first. 2. This breaking of the Kingdom is expressed and mentioned as the very next thing that came to pass, after the standing up of the mighty King, as is plain in the words; and therefore may well hold forth that first breaking and division whereof we speak. 3. *When he shall stand up, his Kingdom*— Shewing, (1.) That the *Grecian* Kingdom as under *Alexander* himself, and in its united state, was but of short continuance; For as soon as *Alexander* came to his height of pomp and glory, he died, and all his vain honour was laid in the dust. (2.) Therefore, that the same Kingdom (as aforesaid) was broken soon after its advance and prevalency in the World.

Verse 4—. *And shall be divided*—.

In these, and to the end of the Verse, we have the *Grecian* Kingdom as fallen into the hands of four of *Alexander's* Princes, expressed under the notion of being divided towards the four Winds of Heaven; *And shall be divided towards*—. And this illustrated by a double diverse, (1.) Not to

S

his

his posterity. (2.) Nor according to his Dominion which he Ruled: Proved, (or at least Amplified) by shewing the cause, *For his Kingdom shall be pluckt up even for others besides those.*

Quest. 6. *And shall be divided towards the four winds of Heaven, and not to his —?*

1. *To the four winds of Heaven.* Because after many bickerings, *After the first breaking and division*, it fell into the hands of four, in order to a new strife and contest about the Dominion.

2. *And not to his posterity;* That is, tho' so broken and divided, yet not to the posterity of *Alexander* himself, for all his Family were cut off.

3. *Nor according to his Dominion which he Ruled.* For the Successors of *Alexander* were inferior to himself in the extent of Power and Dominion; *Dan.* 8. 22. For all these, see *Dr. Willet* upon this Chapter.

Quest. 7. *For his Kingdom shall be pluckt up, even for others besides those?*

1. *For his Kingdom;* That is, (1.) It shall be rooted out, or utterly extirpated from being possessed by any of the Line and Race of *Alexander* himself. Or, (2.) It may be so said, with a respect unto the Kingdom, which was afterwards to be taken, not only from the Race of *Alexander*, but also from all his Successors, and so from the *Grecians*. 2. *Even for others besides those.* Some say for others beside *Alexander's* own Posterity, as was said above, *Not for his Posterity.* But I rather think for others, besides all the Kings hitherto named;

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named; and therefore for the *Romans*; And my reasons are, (1.) It was said before, that it must not be for his Posterity, but for four of his Princes; and therefore something else may be here intended. (2.) Because it is said, it shall be pluck'd up or extirpated; for his Kingdom cannot be said to be extirpated, because taken from his own Line, and given to his Captains; for it was still the *Grecian* Kingdom, and continued to be that Kingdom which *Alexander* set up, as the Third Monarchy. See Chap. 2. 32. Chap. 7. 6. Chap. 8. 21, 22. In all those places it is called one and the self-same Kingdom under all its Divisions and Mutations. And therefore I do not see how it should be said to be pluck'd up or extirpated, so long as it continueth to be the *Grecian* Kingdom. (3.) A respect in these words may be had unto what followeth in the process of the Prophecy: For in it we shall see that the *Romans* came in and took the Kingdom from the *Grecians*. And if so, here we have an Argument to prove, that the *Roman* Kingdom must come in for an interest in this Prophecy of *Daniel*. And thus we have the Second Division, and Third State or Period of the *Grecian* Monarchy. Proceed we now to the Third Division, and Fourth State or Period thereof.

Verses 5 ——— 13.

The History of the Grecian Kingdom, as fallen into, and continued in the hands of two of his Princes, the King of the North, and King of the South, as they are called in the Text.

Verse the 5th.

Here we enter upon the Third Division, and Fourth State or Period of the *Grecian* Kingdom; for we come to consider it now as fallen into, and continued in the hands and power of two of his Princes, he of the *North*, and he of the *South*. In this Fifth Verse we have only a general Description of them both from the strength they should attain unto: For it is held forth in these Words, that they both should be strong (1.) It is expressly affirmed concerning the King of the *South*: *And the King of the South shall be strong*. (2.) It is easily understood of the other: For he that is stronger than another, must be strong himself; as here; *and one of his Princes*. (3.) It is said, that this other shall be stronger than the King of the *South*; *and he shall be strong above him*. Amplified (1.) by shewing, that he shall have dominion. (2.) By pointing at the greatness of that Dominion.

Quest. 8. *And the King of the South shall be strong, and one of his Princes; and he——?*

1. *And the King of the South*: That is, the whole Family, Line and Race of the *Lagidae* in *Egypt*; whereof *Ptolomeus* the Son of *Lagus* was the first King. (2.) *Shall be strong*; That is, among the Four Successors of *Alexander*, the King of the *South* shall be eminently strong; as appeareth in what followeth. (3.) *And one of his Princes*: Or, another of his Princes: That is, one or another of *Alexander's* Princes shall be strong among

among the Four. And this is the House and Line of the *Seleucidæ* in Syria, of whom *Seleucus Nicanor* was the first. (4.) *And he shall be strong above him*: That is, the King of the North, or House of the *Seleucidæ* in Syria, shall be stronger than the House of the *Lagidæ* in Egypt: For the *Lagidæ* were commonly more weak and slothful; and the Dominion of the *Seleucidæ* was also much larger, as in the following Words we have it expressed. (5.) *And have Dominion; his Dominion shall be* — For the *Seleucidæ* did possess *Babylon, Syria*, and part of *Asia*. Thus far then of these two Kings in general. Come we now to follow them more particularly, as we have them in the Sequel of the Prophecy.

Verse 6.

1. Here we come to consider the two forementioned Kings more particularly; and we are to observe, that the League made at first between the two Kings of North and South, *Ptolomeus Lagus*, and *Seleucus*, was afterwards broken. 2. Hereupon Wars followed; whereof at length being weary, they thought of an Accommodation, as we see in the Words. 3. Therefore the scope of these Words is to shew, that these two Kings after many years War, endeavoured to make an Agreement, and so to live in Peace and Amity; *They shall join themselves together*. And this endeavour of theirs is set forth, (1.) By the adjunct time indefinitely expressed; *and in the end of years shall they* — (2.) By the Means used for that end; *For the King's Daughter of the South shall come* — (3.) By the event or effect denied; *But she shall not*

retain the power of the arm, neither shall ——— And this is set forth by the causes ; But she shall be given up. Set forth by the time when ; In those times.

Quest. 9. What is the Sense of this Verse more particularly ? And in the Years end, or in the end of Years —.

(1.) In the end of Years : About 70 Years after the death of Alexander, (2.) They shall join, or associate themselves: Shall make an agreement by unlawful Divorces and Marriages. (3.) The King's Daughter of the South : That is, Bernice, the Daughter of Ptolomeus Philadelphus : For after long War, Ptolomeus, King of Egypt, being (as it seemeth) first weary, endeavoured reconciliation. (4.) Shall come to the King of the North : To Antiochus Theos, King of Syria, the North King ; who putting away his former Wife Laodice, shall take this Bernice to Wife. (5.) To make an agreement : This is the end intended in her coming, even to make a right and good Confederacy ; and so an end of all Quarrels for the time to come. (6.) But she shall not retain the power of the Arm : She shall not be able to accomplish what she came for ; she shall not have power to maintain, or set forward Peace ; but the whole design rather shall lay the Foundation for War for after Generations : For in a short time was Bernice deprived of the State of a Queen, and after of her Life. (7.) Neither shall he stand, or continue : That is, Antiochus Theos (say some) the Husband of Bernice, shall not stand ; for he was cut off by the Arts of Laodice. But I rather think that Philadelphus,

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ladelphus, the South King, is intended (because of what followeth;) and that therefore the meaning is, that *Philadelphus* should not long live after all this stir. (8.) *Nor his Arm*: (1.) They who apply the former words to *Antiochus Theos*, suppose that the young Son of *Antiochus*, which he had by *Bernice*, is here intended; for after the death of the same *Antiochus Theos*, *Seleucus Callinicus*, the Son of *Laodice*, being Successor, killed both *Bernice* and her Son. (2.) But, as before, so here, I rather think, that by his *Arm* is meant *Bernice* her self, whom *Philadelphus* her Father used as an Arm or Bond of Peace, or to make and hold Peace between himself and the North King. (9.) *But she shall be given up*: *Bernice* shall be given into the hands of her deadly Enemies, *Laodice* and her Son *Callinicus*. (10.) *And they who brought her*: Her Retinue, which came and attended her, as a part of her Pomp and Glory: For *Callinicus* slew *Bernice*, together with her Company. (11.) *And he that begat her*: Her Father *Ptolomeus Philadelphus*, for he also died about that time. But some refer it to her Son, born of her, for he also was destroyed about the same time: See Dr. Willet. (12.) *And he who strengthened her*: Her Husband *Antiochus Theos*, for he was poisoned; for he it was who advanced and supported *Bernice*, having cast off *Laodice*, his own Wife, who afterwards poisoned him. (13.) *In those times*: For the Reconciliation was soon dissolved, and all agreements recalled in a few years. And therefore it is said, *In these times, these very times.*

Verses 7, 8, 9.

In these, and the following *Verses*, the Angel shews *Daniel* the woful Effects that followed upon breaking the foresaid Confederacy : And in the first place, he lays open the Wars raised by the King of the *South* thereupon : All which we may take up, as declared in a description of him.

1. By his Original : *But a branch of her root shall stand up in his estate.* 2. By his Effects, or Actions : As (1.) His coming against the King of the North with an Army : *Which shall come—* (2.) Engaging with him in that Expedition ; *And shall deal against them: Set forth by the event; And shall prevail:* (3.) His carrying away much Spoil ; *And shall also carry Captive into Egypt—* (4.) Holding his ground for some years against the King of the North ; *And he shall continue more years —* (5.) His returning into his own Land, *Verse 9.*

Quest. 10. Upon all these three *Verses* ; *But out of a Branch of her Roots shall one stand up—?*

1. *But out of a Branch —* That is, out of the Stock of *Bernice*, one of the same Line and Family, which succeeded in the Kingdom of *Egypt*, in the *South*, after the death of *Ptolomeus Philadelphus* ; to wit, *Ptolomeus Evergetes*, the third King of the Family of the *Lagidæ* in the *South.* 2. *Which shall come with an Army:* That is, against the King of the North, to revenge the Death of his Sister *Bernice.* 3. *And shall enter into the fortress of the King of the North:* For *Ptolome-*

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us *Evergetes* came with his Army into *Syria*, against *Seleucus Callinicus*, then King of the *North*, and invaded his Strong Holds. 4. And shall deal against them, and prevail: For he not only fought against him, but also prevailed greatly; for he subdued *Syria*, took *Cylicia*, and the upper parts beyond *Euphrates*, and almost all *Asia*. 5. And he shall carry Captives into *Ægypt* their Gods—— For *Evergetes* understanding that Sedition was moved in *Egypt*, spoiled the Kingdom of the *North*, and returned to his own Land, and carried with him forty thousand Talents of Silver, many precious things and Vessels, and two thousand Images of their Gods, if not five hundred more, as the Story hath it. 6. And he shall continue more years than the King of the *North*: (1.) Some suppose the Sense to be, That the *Grecian* Kingdom in the *South* shall continue longer than the Kingdom in the *North*. This is a truth in it self; for the Kingdom of the *Seleucidae* in the *North*, was subdued by the *Romans* many years before the *Lagidae* in the *South* did fall in *Cleopatra*. But yet I am not perswaded that this is the thing here intended; for I cannot see a reason why that should be cast in here, in this account, rather than any where else, in the Prophecy of this Kingdom. (2.) Others say, the Sense is, That *Evergetes*, then King of the *South*, should continue for a while victorious, and be for some years above the *North* King; let the Reader chuse. 7. So the King of the *South* shall come into the Kingdom: (1.) Not into his own Kingdom; and therefore the Sense is not, that the King of the *South* shall come into his own Kingdom of *Egypt*: For [his] is not in the *Hebrew*; and his going

going into *Egypt* is immediately added in the same *Verse*. (2.) The Words must rather respect his entrance into the Kingdom of the *North*; whereof mention was made before, where he conquer'd, was crowned, and set up as King. 8. *And shall return into his own land*: Here we have his going into *Egypt*: And I suppose the sense and design of the whole *Verse* is, to let us understand, how that no sooner the *South King* did enter upon his Monarchy, but he was forced to return home, because of some Sedition that arose in his own Land.

Verses 10, 11, 12.

In these Words we are given to know, how the Sons of *Seleucus Callinicus* made War upon the *South King*, hoping to recover what their Father had lost: And in this War we have, 1. The Motions, Preparations, Marchings, various and bold Attempts of the *North King*, *Verse 10.* set down, *First*, More generally, as managed jointly by the two Sons of the *North King*, lately dead; *But his Sons shall be stirred up.* Secondly, More particularly; as carried on by one of them, after the other was dead; *And one shall certainly come, and —*. 2. We have the opposition made by the *South King*, *verse 11:* and described (1.) By the moving cause, *And the King of the South shall be moved with choler, and shall come —* (2.) By the means used; *And he shall set forth a great multitude.* (3.) The issue and event in the Victory obtained by the *South King*, *And the multitude shall be given into his hand*: And this Victory is set forth by the Effects upon the same *South King*.
(1.)

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(1.) In Pride; *And when he hath taken away the multitude, his heart* — (2.) In Rage and bloody Cruelty; *And shall cast down many thousands: And all amplified by the Effect denied; But he shall not be strengthened by it.*

Quest. 11. Upon the 10th Verse. *And his Sons shall be stirred up, and shall assemble* — ?

1. *But his Sons shall be stirred up:* That is, the Sons of Seleucus Callinicus; Seleucus Ceranus, and Antiochus Magnus, shall be stirred up, or stir up themselves, because of Syria, taken from their Father, and in remembrance of the Death of Laodice. 2. *And shall assemble a multitude of great Forces:* A great Army; Seventy Thousand Footmen, and Fifty Thousand Horsemen, as the report is. 3. *And one coming, shall come:* He saith in the Singular Number, one shall come, not they shall come; for in the very Expedition Ceranus was slain by Nicanor; so that Antiochus Magnus came alone with his Army into Syria. 4. *And overflow, and pass through:* Two of his Expeditions, or Journeys, are described in the Text, whereof this is the first; to wit, his overflowing, and passing through, in recovering Syria, and other parts of his own Countrey, formerly taken from him. 5. *Then shall he be stirred up, even to his fortress:* Here is the other Expedition, in assaulting of Ptolomeus Philopater at home, even at his own Fortresses and Strong Holds, in the Borders of Egypt.

Quest.

Quest. 12. Verse 11. *And the King of the South shall be moved with Choler —*

1. *And the King of the South shall be moved —*
Here we have the opposition made by *Philopater*, King of the *South*; for he was incensed for the loss of *Syria*, and because of the present danger of *Egypt*; and he took it disdainfully, that the King of the *North* should thus boldly come to his very Gates. 2. *And he shall come forth, and fight with him, even with the King of the North*: That is, with *Antiochus Magnus*, at the City *Rapleia*, in the Border of *Egypt*. 3. *And shall send forth, or cause to stand up a great multitude*: *Philopater* shall set forth a great Army, Sixty and Two Thousand Footmen, and Six Thousand Horsemen. 4. *And the multitude shall be given into his hand*: The Army of *Antiochus Magnus* shall be given into the hand of *Ptolomeus Philopater*; and so the *South* King had the Victory, and *Antiochus* scarce escaped alive.

Quest. 13. Verse 12. *And when he hath taken away the multitude, his heart shall be lifted — ?*

1. *When he hath taken*: That is, he shall become proud of the Victory. 2. *And shall cast down many thousands*: 1. Some refer this to the forementioned casting and overcoming the Multitude of *Antiochus Magnus*; but that seemeth not to be the Sense, and it was mentioned before, and cometh not in handsomly in this place. 2. Therefore it rather looketh at the *Jews*, against whom he

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he did afterward so cruelly rage; see *Josephus*, lib. 12. Chap. 3. *Mac.* 3. and *Chap.* 7. 3. *But he shall not be strengthened by it*: The King of Egypt did not improve this Victory, so as to be made strong thereby; for *Ptolomeus Philopater* making Peace greedily, betook himself to Ease, and Carnal Pleasure, and fell away to all manner of Luxury and Debauchery, and after a short time himself died.

Verse the 13th.

1. We have a new Attempt of *Antiochus Magnus* King of the North, and his procedure therein is declared in three Expressions, holding forth the several steps thereof. 1. *The King of the North shall return*: 2. *And shall set forth a multitude*: The greatness whereof is illustrated by a comparison of unequals, greater than the former. 3. *And shall certainly come*: And this coming set forth by some Adjuncts. (1.) Of time; *After certain years*: Largeness of Provision and Furniture: *With a great Army, and much Riches*.

Quest. 14. On this 13th Verse: *For the King of the North shall return, and shall set —*

1. *For*: The Particle is not *for*, but *and*, in the Hebrew: But the Translators supposing that these Words come in as a confirmation of what is said in the end of the 12th Verse, thought to render it *for*. 2. *The King of the North shall return*: *Antiochus Magnus*, after the death of *Ptolomeus Philopater* set himself to meditate War against his Son and Successor *Ptolomeus Epiphanes*, while yet he

was

was very tender ; for he was but about five years of age when *Antiochus Magnus* restored this War. 3. *And shall set forth a multitude* — An Army, greater than the Army overcome by the *South King*, Verse 11. 4. *And coming, he shall come*: Holding forth not only certainty and celerity, but also continuance and frequency : For the *Romans* (to whom the protection of the young King and his Kingdom had been committed) sent to *Antiochus Magnus*, their Ambassadors, twice, when he had invaded divers Cities in *Syria*, belonging to the King of the *South* ; but nothing could make him forbear, but come he would, tho' to his own shame and loss ; as it after came to pass. And he made divers Expeditions, overflowing into *Syria* and *Judea*, and afterwards also against the *Romans*. 5. *With a great Army, and much Riches*: For it is said, that he came against the *Romans* with Three Hundred Thousand Footmen, and as many Horse ; an Army rich in Silver, Gold, and what not ? 6. *At the end of times of years*: Some remarkable period of time must be here intended. (1.) It may point at the end of the Second Age, after the Conquest of *Alexander the Great*. (2.) It may point at the end of the times of the years of the Glory of the *Grecian Kingdom* in the *North*, when the *Romans* overflowed *Macedonia* and *Asia* to the Mountain *Taurus*. For tho' that Kingdom did continue some years after *Antiochus Magnus* ; yet, nevertheless, the Glory of it did then begin to decay, and the *Romans* began to be famous and great in the World ; coming forward apace, in order to their becoming the Fourth Great Monarchy upon Earth. Thus far for the *Grecian Kingdom*.

The History of the Roman Kingdom, in the First and Pagan State thereof, Verses 14 — 19.

My present Perswasion is, that the History of the *Grecian Kingdom* is broken off at the end of the 13th verse, and that the History of the *Roman Kingdom* is begun with the 14th verse, or thereabout: And therefore I deny that *Antiochus Magnus* is the *North King* to the end of the 19th verse. And for this consider, (1.) As the *Persian Kingdom* was dismissed upon the mention of *Xerxes*, verse 3. because then the History of that Kingdom had done all the Service intended thereby; which was to lead us in an orderly way unto the Introduction of the *Grecian Kingdom*, as was shewed upon the place; so by the like Reason the *Grecian Kingdom* may be here dismissed; because the History thereof hath done all the Service intended thereby, which was to lead us in an orderly way unto the Introduction of the *Roman*. (2.) *Antiochus Magnus* was spoken of before in the 13th Verse; in whose time the *Romans* overflowed to the Mountain *Taurus*. Wherefore as *Xerxes* is the last *Persian Kingdom*, mentioned Verse the 3d, in the History of *Persia*, because he occasioned the first entrance to the rising of the next Monarchy, tho' sundry *Persian Kings* came after him: So may *Antiochus Magnus* be the last mentioned of the *Grecian Kings* in the *North*; because he occasioned the first entrance unto the rising of the *Romans*, in order to their becoming the next Monarchy. And this our greatest Antagonists in this matter do know: For they confess that in the days of this *Antiochus*, and by his pride and folly, the *Romans* did so prevail in the
North,

North, as to a laying a firm foundation for their becoming the Fourth great Kingdom upon Earth. And thus it appeareth what I affirm is consonant to Reason, and the Method observed in this Prophecy. (3.) It is very rational, *Consideratis Considerandis*, that the History of the Grecian Kingdom should be broken off in this Prophecy, when it is brought down to that period of time wherein the Holy Ghost in another Prophecy, *Dan. 8.23.* fixeth the latter end thereof; for upon comparing, the time there and here will be found in a manner the same. And the time of the rising of *Antiochus Epiphanes*, the Son of *Antiochus Magnus*, in that 8th Chapter, is called the latter end of the Grecian Kingdom, because the Romans had then so far run down the same, as that they had obtained great footing for, and had made very fair and mighty progress towards their being absolutely the Fourth Monarchy upon Earth; see upon the place. (4.) The Holy Ghost hath left upon these two Verses, 13, 14. a Remark more than ordinary, in these Words; *and at the end of times of years, and in those times*: For which no reason can be given, if the History of *Antiochus Magnus* was still to be continued. And therefore here appeareth a fair Transition from some remarkable part of the History, unto another part thereof. (5.) What special Causes or Reasons can be assigned, why so much time should be spent in the History of *Antiochus* the Great, above all that went before him, even from the beginning of the 10th verse, unto the end of the 19th. I say again, let any of those who plead for the continuation of the History of *Antiochus* the Great, come and give us some substantial Reasons

sons for so long an History of him ; whose concernment with the *Jews* was so very small, and never to their hurt ; as is known and confess'd by them that oppose us in this Controversie. And therefore I am confident , that the History of that *Antiochus* is not so continued. (6.) There are divers Passages in the Description of the King of the *North*, to the end of the 19th *verse* ; which can by no art of man agree to *Antiochus Magnus* , as that the glorious Land should be consumed by his hand, *Verse* 16. And that of stumbling, falling, and not being found, *verse* 19. which cannot be a periphrasis of the death of some single Person , but the falling and ending of some State ; but of these things in the particular Explication. And therefore let the Reader have so much patience, as to read our Notes upon the several places and parts of the Text, before he conclude against us. Therefore (7.) the History of the *Roman* Kingdom must begin, as abovesaid: For (1.) somewhere in this Prophecy it must come in ; as hath been, and shall yet be proved. But no-where in all the Prophecy can the *Roman* Kingdom so commodiously come in, as here : Let all the places be examined, as God willing they shall be, as we proceed. (2.) We hope in the Exposition to make it appear, that all things do excellently , without force or violence, agree to the *Roman* Kingdom, from one State to another thereof.

2. Therefore the first thing that falleth in our way, is the History of the *Roman* Kingdom, during the *Pagan* State thereof, in *verses* 14 — 19. For the scope of these Verses is; to give the History of that Kingdom unto the end of its *Pagan*

State. For seeing the *Roman Kingdom*, from the beginning to the end, doth consist of three most famous States or Periods, *Pagan, Christian, Antichristian*; And seeing the *Pagan* is the First State, it must fall the first in our way. For we shall find, as we proceed, that all these three Periods, or States, are described in the following part of the Prophecy, so far as is needful for the design of the Holy Ghost; or so far as each former of them was thought necessary to lead us unto each latter of them; as will be manifest as we proceed in the Explication.

Verse 14.

3. In this 14th ~~verse~~, we have, as I suppose, the Contents in general of this part of the History (as a passage from one remarkable part of the Prophecy unto another part of it no less remarkable) in some few Expressions. 1. *There shall stand up many against the King of the South: And this set forth by the adjunct time in general; And in those times shall stand up—* 2. *Also the robbers of thy people shall exalt themselves: And this set forth (1.) By the Final Cause; To establish the Vision: (2.) By the Event; But they shall fall.*

Quest. 15. *And in those Days many shall stand up against the King of the South?*

1. I suppose we are to take *South* in the largest sense, as intending not only *Egypt*, but also *Judea*; and therefore the King of the *South*, as holding forth not only the Governors of *Egypt*, but also

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also of *Judea*. For when we come to particulars, we shall find, that the following History, in the application of it unto the *South*, cannot be confined to *Egypt*, and the King thereof.

2. *Many shall stand up* : (1.) Here cannot be understood one Army, consisting of many Individuals, as holding forth a very great Host : For when such a thing is intended, it is always otherwise expressed in all this Chapter. (2.) Here cannot be meant the League and Confederacy which *Antiochus* made with *Philip* King of *Macedon*, that they should both join together against the King of *Egypt*, as some would have it. How far *Philip* may come in among the many intended, I know not ; but the Words of the Text look further, and cannot be so confined : For 1. In all this there is but, as it were, one Army still, and as one Expedition ; and at the most, *Antiochus* and *Philip* can make but two, according to the design of the Text, which is not to reckon by Individuals. Now two is not many ; but the Prophecy speaks of many. 2. The Confederacy, at such a time, between *Antiochus* and *Philip*, can respect only some one special time or season ; but the standing up in the Text hath a respect to times in the Plural Number, and therefore it must be a standing up of many by succession, as well by number and multitude. (3.) Therefore the many intended must be understood of those people, Captains, Generals, which successively were to stand up against the King of the *South*, from the days of *Antiochus* the Great, and downward ; and these were *Antiochus* himself, *Philip* King of *Macedon* ; some in *Asia*, *Antiochus* *Epiphanes*,

nes, &c. And after all, the Romans, Pompey, Gabinius, &c.

3. *In those Times*: It is not said, at that time, or in that time; but, *In those times*, in the Plural Number; and therefore there must be a respect to a long series of times: And the times intended are, the times from *Antiochus Magnus*, and so downward, until the *South* be wholly subdued by the *North*: For those are the times wherein the many were to stand up against the *South*; some of the many at one time, and some of them at another; and so downward successively.

Quest. 16. Who are these *Children of the Robbers of the People*?

1. As for the Word rendred *Robbers*, it is as much as to say, in the Singular number, a desperate, furious, violent, bold breaker of all Laws; and therefore in the Plural Number it intends a sort of people who are desperate, furious, violent; and therefore such who in a bold and desperate presumption make their way to what they would be at, by breaking all Laws whatever.

2. If we consider the Words in themselves, the sense will be found ambiguous: For (1.) they may be considered as Agent and Patient, as persons robbing, and the people robbed by those persons. And so the sense would be, the Children of those who are the Robbers of thy people; or who do rob thy People. And so it comes to this, That some people, who are desperate Enemies to the *Jews*, are intended. (2.) The Words may be considered, all of them, as a description of the self-same persons; that is, of the

the wicked, unbelieving, ungodly, lawless and desperately violent *Jews*, who in their rage and madness spared nothing in their way (3.) In the latter, and not in the former sense, are the Words to be understood; that is, of the rebellious and refractory *Jews*, are the Words spoken, and to be applied. For (1.) the people intended are said to exalt themselves, that they may establish the Vision; and therefore they lift up themselves for such an end and purpose, and therefore they must be *Jews*: For they only were in those days acquainted with the Prophecies and Visions of God, recorded in Scripture: And therefore they, and none else, could have such a design in lifting up themselves, as is here mentioned; of which see more in the next Question. (2.) The Description given, in the Words, of the people intended, doth wonderfully well agree to the Rebellious, Disobedient, and Refractory *Jews*; as themselves have made it upon many occasions appear in their desperate attempts, whereof we have sufficient Testimony both in Scripture and History. And therefore the *Romans* cannot be intended by these Robbers, as some have thought.

Quest. 17. How are we to understand these Words, *Shall exalt themselves to establish*——?

1. The Vision intended must be some Prophecies or Sayings of the Old Testament, which the unbelieving *Jews* understood amiss, as to the sense, and falsely applied as to the time and sea-

son of their accomplishment, as they have done many, and do to this day.

2. When it is said, *To establish the Vision*; either the real or pretended purpose and design of these Robbers, who exalt themselves, is intended: For otherwise, why should it be so said in this particular instance, rather than any other in all the Prophecy besides? For all is written to be fulfilled. And therefore what necessity, that an end so common and general, should here be mentioned?

3. Some say, that the *Jews* that thus exalt themselves to establish the Vision, were those who fled with *Onias*, being excluded by *Jeson*, unto *Egypt*, and upon liberty granted by the King, builded a Temple, pretending to establish that Prophecy of *Isaiab* 19. 19. *And in that day there shall be an Altar to the Lord in the midst of the Land of Egypt.* I answer (1.) seeing that by History we are informed, that so it was, and that *Onias* and his Party did so rebel against the God of Heaven; I will not be so tenacious as to deny it, at least, a place in the Prophecy, among what else may be intended, as to the cursed Practices of the rebellious *Jews*. (2.) I do not believe, that all intended in this Prophecy, was fulfilled in the Business of that *Onias*, and the *Jews* with him, at that time in *Egypt*: And if it were so, it will not therefore follow, that *Antiochus Magnus* must be intended in this and the following verses, to the 20th. as many would have it; and because the other parts of the Prophecy cannot agree to him and his days and times. Moreover, (1.) whereas some who plead *Antiochus*, affirm, that this Practice of *Onias* came

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came to pass in the days of *Ptolemaeus Evergetes*: *Iosephus* affirms, that it came to pass in the days of *Ptolemaeus Philometor*, as they themselves acknowledge, which was after the time of *Antiochus* the Great. *Ioseph. Antiq. Lib. 13. c. 6. De bello Jud. Lib. 7. c. 30.* (2.) They who plead for *Antiochus*, are at variance among themselves, and under uncertainties about these *Jews*, and the time of exalting themselves, and of their falling afterwards.

4. I do think that this exalting themselves, to establish the Vision, may have a respect to all the following ungodly tumultuous Rebellions, Risings, and Bloody Insurrections of that People, until it came at last unto that fearful and dreadful Rebellion against the *Romans*, in the days of *Adrian*. For (1.) as I suppose, and as was said above, this 14th. verse is to be taken in general, and as comprehending many Particulars, under the several Expressions in it. (2.) Seeing the ungodly *Jews* had many tumultuous self-exaltations in all, from the time of *Antiochus Magnus*; we may not suppose that in so famous a Prophecy, one only of them should be pointed unto by the Spirit; as some who apply all to *Antiochus* would have it, and that one the most insignificant of them all. (3.) Much less may we imagine that those Rebellions and Insurrections of theirs, which were about the latter end of their Kingdom, and were of all other the most dreadful and terrible, both in themselves, and in their events, should be wholly overlook'd, and not regarded in such a Prophetical History as this is, and which was given to *Daniel* with a special respect to his own People; and that with respect to so long a time. (4.) In almost

all their Tumults, Insurrections and Rebellions, they either had, or pretended to have a respect to some Vision or Prophecy, and the fulfilling thereof; a thing sufficiently known is this, and that especially, in their latter and most dreadful ways and endeavours to exalt themselves.

5. *But they shall fall:* (1.) They who plead for the continuation of the History of *Antiochus*, do some of them apply this *stumbling to fall*, to one thing, and some to another; and some of them to one time, and some to another. Some say, that this Ruin and Fall of the *Jews*, seemeth to have been in the days of *Antiochus Magnus*, and that they were some *Jews* that he destroyed at his coming into *Egypt*: Some of them refer it to the *Jews* in *Palestine*, which rebelled against *Antiochus*; so that here we have nothing but an uncertain sound; so hard a matter it is to prove an uncertain or false Conclusion. For all this is done to force the continuance of the History of *Antiochus* the Great, longer than ever was intended by the Holy Ghost; as shall afterwards appear. (2.) However it be, here we see the disappointment of these miserable *Jews* in their ungodly and rebellious Attempts even against the God of Heaven: And we need not be curious in confining the same to this, or the other particular time or season: For it hath a respect to their stumbling by the Power of the *Romans*, in an especial manner. And when, or wherever it began, yet we may take it for granted, that it issued in that dreadful stumbling of theirs, from which they are not risen to this day.

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Verses 15 and 16.

In these *verses* we have the Expeditions and Victories of the *Romans*, together with their Conquests, from the days of *Antiochus* the Great, until they had absolutely subdued the Land of *Judea*; as shall be proved by and by. (1.) We have their Expeditions declared in that general Expression, *So the King of the North shall come*: (2.) Their Victories; as *First*, over Cities; *And take the most fenced Cities*. Set forth by the Antecedent, *And cast up a Mount*. Secondly, Over their Field-Armies, declared in a denial of the contrary; *and the arms of the South shall not withstand*. And illustrated by a double diverse, for so I take the sense: (1). *Neither his chosen people*: That is, tho' he hath most choice men in his Army. (2.) *Neither shall there be any strength to withstand*: That is, though they exert the utmost strength. (3.) Their Conquests set down: 1. More generally, and declared by the Effect or Consequent; *and he who cometh against him, shall do according to his will*. And this, as I take it, set forth by a Cause; *And none is standing before him*. That is, He shall do according to his Will, for now there is none standing up, as able to oppose him. 2. More specially, with a respect to the Land of *Judea*: *and he shall stand in the glorious land*: set forth by the Effect or Consequent; *Which by his hand shall be consumed*.

Quest.

Quest. 18. *And the King of the North shall come : Who is this King of the North ?*

Not *Antiochus* the Great, but the *Roman* is intended by this King of the *North*. And for this consider, (1.) It was shewed above, that in the days of *Antiochus*, the *Romans* had so far prevailed against him in the *North*, as not so much he, as they, were justly to be esteemed the Masters of that part of the World ; for they had taken from him no small part of his Kingdom ; inso-much, that he himself said, that he was beholding to the *Romans*, who had eased him of the trouble of so great a Kingdom, that now he contented himself with a less. And therefore it seemeth unreasonable that he must be stiled the King of the *North*, when the *Romans* had greater Power therein than he. (2.) Such a Power seemeth not competible to *Antiochus Magnus*, as is here described : For it is set forth as altogether irresistible, and proposed in such Phrases, *verses 15, 16.* as are given to the most irresistible Conquerors ; as to *Cyrus*, Chap. 8. 4. to *Alexander*, Chap. 11. 4. For it is observed of this *Antiochus*, that he got and lost, got and lost by course. I am sure the Text speaks of another kind of procedure ; But to the *Romans* all this agreeth very well, as none can deny : And therefore they, and not he must be intended, or I know not how to apply an event to a Prophecy. (3.) How was the Land of *Judea* consumed by the hand of *Antiochus* the Great ? for they who plead so much for him, do confess, that the *Jews* did voluntarily yield themselves unto him, as unto a kind and
cour-

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courteous Governour and Protector, giving him all kind entertainment, making all necessary provision for him. I am perswaded an impartial, unprejudiced person will never be able to make a good agreement between such submissive entertainment, and the Language used in the Text. And it is something pleasant to see how our Opposers are forced to deal with the Words; *Which by his hand shall be consumed*; Putting such a sense upon them, as can hardly be justified by any one Instance in all the Bible. But all agreeth roundly with the *Romans* in their coming against *Judea*. (4.) Let the Reader have a little patience, until we have proceeded towards the 20th verse, and I hope the matter, as to *Antiochus* the Great, shall be put beyond all cause of doubting; especially in the 18, 19, 20th verses. So much for this Question. And so the scope in general of these two verses is proved to be what was said above.

Quest. 19. *And shall cast up a Mount, and take the most fenced Cities; and the arms—?*

1. By casting a Mount, we are to understand all the ways and means used and employed in their besieging the Cities against the which they came in the Expedition intended. 2. By the most Fenced Cities, we are to understand, the Towns of *Carthage*, *Jerusalem*, &c. tho' never so strong; for, in process of time, all of them were overcome and taken by the *Romans*, and their Captains. 3. *And the arms of the South*: By the South we are to understand not only *Egypt*, but also *Judea*; and by Arms of the South, the

the Forces thereof ; and especially, as I suppose, their Field-Armies ; for they are mentioned in distinction from their Strong Holds. Tho' some think, that by Arms, their Captains are intended.

4. *They shall not withstand, or stand:* This holds forth not only a Victory over them, but also an utter and compleat overthrow of them, to all intents and purposes. 5. *Neither his chosen people;* people of his choice : That is, say some, most choice and excellent Common Soldiers. But I suppose the Logical sense to be, That tho' the South had Armies to oppose the *Romans*, composed of the most choice and excellent people, yet they were not able to stand, but were forced to yield, and be overcome. 6. *Neither strength to withstand:* Shewing, that tho' they had exerted the utmost of all possible strength, yet all to no purpose ; for before them they must bow and submit, and so in the end it was manifest.

Quest. 20. Upon Verse the 16th. *And he who cometh against him, shall do according to his will, and none shall — ?*

1. *And he who cometh against him:* That is, the *Roman* Captains, which came against the Kings and Governors of the *South*. 2. *Shall do according to his will:* Here we have a plain Specimen of the proud and arrogant practices of absolute Conquerors, as we know it was with the *Romans*. 3. *And none shall stand before him:* To me this seems brought in as a cause of what was before said ; *he doth according to his will:* Because now there is none standing up to oppose him. Some think, that here a new attempt of the *Jews* against the

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the Romans is intended, wherein, nevertheless, they were overcome, and fell. 4. *And he shall stand in the glorious land:* The Romans shall stand in the Land of Judea, as such who have already conquered the same, or who are in a fair way so to do; as appears by the following Words. 5. *Which by his hand shall be consumed:* (1.) Some of those who plead for Antiochus, will have the words to signifie, that the Jews should faint in his hand, and yield themselves; *deficiet in manibus.* But how can fainting in or by his hand, hold forth their free and voluntary submission to him, and their kind and courteous entertainment of him? And therefore others of them not liking that sense of the Words, give the meaning thus: Consummation shall be in his hand; his hand shall consummate and perfect his desire, in obtaining the Land of Judea, which willingly yielded it self. But I answer; A man may see with half an eye, that these are strained and forced applications of the words, to make them serve an interest; I mean, the interest of Antiochus, the Great, which willingly they neither would nor could. And I believe, that in all the Bible, there cannot be found a portion of Scripture that will countenance the sense here given, which doth in a manner contradict it self. (2.) But the words are very well in our Bible, and do answer to the use of the same words in other places; Isa. 10. 25. Chap. 31. 1. 2 Sam. 25. 17. Psal. 90. 7. Psal. 119. 82. Deut. 28. 32. 1 Chron. 28. 20. Job 33. 21. Gen. 18. 21. 1 Sam. 20. 33. Isaiah 28. 22. Jer. 10. 13. Nebem. 9. 31. (3.) And so it came to pass in the Providence of God: For so it was, that the Jews were so overcome,
and

and conquered by the *Romans*, as that they utterly fainted under their Power ; but afterwards, and at last, the Land of *Judea*, as to its Church, State and Kingdom, was absolutely consumed by their Power ; a thing known of all. So much for the Explication of these two *verses*. From which it may appear, (1.) That upon an impartial consideration of the words of the Prophecy, compared with the accomplishment in Providence, that nothing can be found in them to prove, that the History of *Antiochus* the Great is continued in these *verses*, seeing it is impossible rightly to apply the sense of the words unto him, and especially the last of them. For the Land of *Judea* did not faint under his hand into a conquered state ; much less was it consumed by him, which answereth to another signification of the same words. (2.) But it doth evidently appear, that the *Romans* must be intended in the Prophecy, for all things do in the most exact manner agree to them ; especially the last thing in the 16th *verse*: For they conquered *Carthage*, and after that *Judea*, and the strong City *Jerusalem*, and other fortified Cities, how strong soever, for none stood before them, after they had beaten *Antiochus* the Great. And as for the last words of the 16th *verse*, these things are most certain, *First*, That by the hand of the *Roman* Captains, *Pompey*, *Gabinus*, &c. *Judea* fainted, so as to become perfectly conquered ; and in that Conquest, and not before, did the *Roman* Kingdom become the fourth of the four great Kingdoms foretold by *Daniel* ; for then did the Church of God come under the verge of the *Roman* Power. *Secondly*, By the hands of the *Romans* was the Land of *Ju-*
dea

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dea perfectly consumed, and then their Church, State and Kingdom was utterly extinct.

Verse 17.

In this *verse* we have the King of the *North* proceeding, and that against *Egypt*, until he have reduced the same into a *Roman* Province. For (1.) That here we have some Expedition of the *North* King, whoever he be, against *Egypt*, is acknowledged on all hands. And the common Opinion is, that some Expedition of *Antiochus* the Great against that Kingdom, is the thing intended. But as he was not intended in the 15th and 16th *verses*, as hath been proved, so neither can he be intended in this, as will more fully appear afterwards. (2.) Therefore the *Roman* is, and must be intended by the *North* King in this *verse*; and some proceedings of his must be the thing here foretold: For we shall see how exactly all the passages in the *verse* will quadrate with the Proceedings of the *Romans*, as to *Egypt*, until it became a Province of theirs. And this Procedure of the *Romans* is laid down before us in the several parts thereof. (1.) He is said to enter into the strength of the whole Kingdom, and his so doing set forth by two Adjuncts: The one antecedent; *He shall set his face*: The other Concomitant; *and upright ones with him*. (2.) He is said to do. (3.) He is said to give unto the *South* King, *the Daughter of Women, corrupting her*: And this set forth by the Event or Effect denied; *She shall not stand, neither*——

Quest.

Quest. 21. *And he shall set his face to enter into the strength of the whole Kingdom?*

1. *He shall set his face* : He, the King of the North ; to wit, the Romans, in their Captains, Consuls, Governors, *Fulius Cæsar, Marcus Antonius, Octavianus*. For all these did one after another enter *Egypt*, and the last of them made it compleatly a Roman Province. *Shall set his face* : Shall resolve upon it, and go about it. 2. *To enter into the strength of the whole Kingdom* : (1.) By his Kingdom is understood the Kingdom of the King of the South ; this may appear from the sense and coherence of the whole Context. And we may be sure the Romans did not enter *Egypt* with the whole strength of their own Kingdom. (2.) When it is said, *his whole Kingdom* ; the word *Kingdom*, I suppose, is to be taken in the largest sense ; that is, as respecting the whole Kingdom or Dominion of the South King ; for the Roman was now resolved upon the whole, having obtained a part. (3.) When it is said, *The strength of the whole Kingdom* ; a special respect is had in the words unto *Egypt* it self ; for it is unto *Egypt* it self. that the Roman, or King of the North, is now going, which is but a part of the whole *Lazidean* Dominion. For it is not into the whole *Lazidean* Kingdom, or Dominion, in a strict and proper sense, that he is now about to enter ; but into a part of it ; or, (as the words are, *Into the strength of the* — And his entering into *Egypt*, is called his entering into the strength of the whole Kingdom : Because, (1.) *Egypt* was the Royal Kingdom, the Seat of the Great King of the South, where

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where he had his Palace, his Throne, and where he had his Court and principal Residence. (2.) Because in all probability, *Egypt* was the strongest part of his whole Dominion, and after a sort, was, as it were, the strength of the whole. (3.) Because that *Egypt* being once subdued, the whole Kingdom of the *Lagide* is conquer'd, and gone from that Line for ever; and so it came to pass afterwards. (4.) *He shall set his face to enter into—*: To enter into, for so the words are to be rendered, as *verses* 9, 29. And the meaning is, that the *Roman*, or King of the *North*, having proceeded thus far, and having conquered *Judea*, he is now resolved for *Egypt* also.

Quest. 22. What is the Sense of these Words,
And upright ones with him, and he shall do—?

1. *And upright ones with him*: (1.) The sense may be, that with the *Romans*, who entred *Egypt*, there were men of common equity, just and favourable dealers, such as did not use rigor and extremity in their proceedings: For *Julius Cæsar*, and some others there were, who after they had obtained victory, were full of Clemency towards the conquered. And if we consider *Julius Cæsar*, when he entred *Egypt*, in the pursuit of *Pompey* from the Battel of *Pharsalia*, I know of no violence he offer'd to any, until such time as *Egypt* raised War against him, and shamefully sought his Life; yea, and after he had overcome such as rose against him, he dealt favourably with the Land, not making it a Slave to the *Romans* at the first, but continued the Kingdom still in the Line

of the *Lagidæ*. (2) Some suppose, that hereby is held forth confederacies or agreements: And the method taken by *Julius Cæsar*, after he had beaten the *Egyptians*, was rather a making an agreement with them, than dealing with them as a conquered people; for he gave the Kingdom to *Cleopatra* and her Brother: So we may suppose that he did so upon some conditions, with a respect to the Commonwealth of *Rome*. 2. *And he shall do*: Here it is said, that the King of the *North* shall do; but what, I suppose, is not expressed. For I do not think, with some, that a respect is had to the words that follow, but rather to something not expressed, as in *verse 32*, at the end; *The people that know their God, shall be strong, and do* — I suppose his success in *Egypt* is intended in the War they made upon him at that time; yea, and in the whole of the *Roman* design upon that Kingdom. For *Julius Cæsar*, tho' taken at great disadvantage in that War, and tho' he passed through many great difficulties, and tho' his own Life was in great danger, yet he so prevailed, and overcame at length, as that he was in a capacity of disposing the Kingdom at his pleasure, as he also did: For he ended the controversy which he found among them, by force of Arms, and gave the Government to *Cleopatra*, and the younger Brother.

Quest. 23. *And he shall give him the Daughter of Women, corrupting her*: What is the sense?

1. They who plead for the continuance of the History of *Antiochus*, apply all this to him, and think

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think they have good cause so to do : For he being desirous to obtain the Government of *Egypt*, entred a treacherous agreement with *Ptolomeus Epiphanes* the King thereof, giving to him his Daughter, called *Cleopatra*, in Marriage, and thereby pretending amity and good-will, but intending by the same Marriage to bring about the destruction of the young King, corrupting his Daughter with wicked Counsel for that end in her youth, before she and her contracted Husband came together ; wherein he was afterwards disappointed, for she proved faithful to her Husband, taking part with him against her Father.

2. But tho' all this may be true, and tho' it carry a great appearance for the continuance of the History of *Antiochus* the Great ; and tho' it hath the greatest appearance of all the Arguments I have yet seen ; yet we will examine the Premises, and compare Arguments, before we part with the Conclusion we have laid down. For, (1.) we have such another Argument to plead, tho' not every way the same, yet such as will carry with it nothing less of a fair appearance, whatever it may do of a greater ; for as they have a *Cleopatra* given to the King of the *South*, so have we ; and as they have a corrupting of their *Cleopatra*, or *Daughter of Women*, to plead, so have we, and with some advantage into the bargain : And as they have a disappointment in giving their Daughter of Women to plead for them ; so have we the same to plead for us, as will appear in the Explication : And therefore, being as yet upon even ground, we are not afraid to join Issue. (2.) When we come to examine the business of our Daughter of Women, the giving and corrup-

ting of her; her not standing, and not being for him to whom she was given; we hope to find it outweighing what can be pleaded with respect to their Daughter of Women, whereof they are so confident, as will appear by and by. (3.) But what of all this? For tho' upon examination, the business of the Daughter of Women should leave the whole of the matter indifferent, we have other Arguments to plead, which will not be easily answered; some whereof we have had already, and more are yet to be produced, and they not the weakest.

3. *And he shall give him the Daughter of Women:*

(1.) He, that is, the Roman Captain, *Julius Caesar*, who was at that time of his going into *Egypt*, in the pursuit of *Pompey*, in a manner the Lord of the whole *Roman Empire*, for soon after he obtained the whole Dominion; yea, he was at that very time very formidable and great; and very great power and interest he had, if not the greatest in the whole Empire. And therefore in the present Expedition I may well stile him the King of the *North*, tho' it be not so much the King, as the Kingdom which I would consider under that denomination. (2.) *The Daughter of Women:* That is, *Cleopatra*, the last of the House of the King of the *South* in *Egypt*, called Daughter of Women; because famous among Women, for excellency of behaviour, gesture, beauty, wit, speech, and eloquence. (3.) *He shall give to him:* That is, to the King of the *South*: For *Julius Caesar*, the Roman Captain, gave *Cleopatra* to the King of the *South*, or House of the *Lagidæ*, to reign, or to be Hereditary Successor in the *Egyptian Kingdom*. And here let me add, to prevent

an objection; That as things in those days went, (when the great Beasts were contending about the Dominion of the Earth,) this Gift of *Julius Cæsar* is justly to be called a Gift, and great Courtesie: For tho' *Cleopatra* her self was of the *Lagidæan* Line, yet now both the Kingdom and the Royal Family were absolutely in the power, and at the disposal of this *Roman* Captain: And therefore it was a great favour so to give her, to continue the Lineal Succession; tho' it turned in the end, through God's Providence, to the ruin of her self, her Kingdom, and of the whole House of the *Lagidæ*, as it followeth.

4. *To the corrupting or destroying of her, or to corrupt or destroy her*: A thing eminently verified in the aforesaid *Cleopatra*, of whom we speak. For (1.) As History hath it, *Julius Cæsar*, when in *Egypt*, fell in love with, and corrupted her, had a Son by her, called *Cæsario*; and this was a cause of his Indulgence granted to that Kingdom. And this will agree to the signification of the words, and the construction of them; *And he shall give him the Daughter of Women, corrupting her*: And so *Junius* and others render the words. (2.) It is said by some, that she became wife to *Ptolomeus* her own Brother, the last King of *Egypt*, who was joined with her in the Government, and was continued a Nominal King for her sake; that is, for the respect *Cæsar* bare unto her; and this as a thing that followed in the event, will agree with the *Hebrew*, *to corrupt her*. (3.) It was her becoming Queen, that opened (as I suppose) the door to other Corruptions and Destructions which followed, and overtook her; for she was miserably corrupted, by her being af-

terwards married to *Marcus Antonius*, who had a Wife of his own at the same time; and the cursed love between her and *Antonius*, led her into Self-murder at last: So that we have Corruption upon Corruption; and after all, Self-destruction; no small Corruption, as a just Judgment for Corruption and Sinful Love. And thus we see what followed upon her being by *Cæsar* given to the Kingdom of *Egypt*.

Quest. 24. *But she shall not stand, neither be for him* — : How to be applied?

Here we have the event of the forementioned Gift, quite contrary to intention and expectation: For (1.) *She shall not stand*: For she continued but a while the Queen of that Kingdom; nor did any of her Posterity enjoy the same. (2.) *Neither be for him*: She shall not be for the King of the *South*, so as to continue the Succession in the House of the *Lagidæ*. (3.) But all to the contrary fell out; for her advance to the Kingdom proved the utter ruin thereof; for she was married to *Marcus Antonius*, one of the Triumvirate. And he lifted up his Head, and that by her instigation, against *Octavius-Cæsar-Augustus* for the whole Empire; promising in the mean time, upon the proud desire of his Wife *Cleopatra*, to proclaim her Queen of *Rome*, forsooth: Whereupon *Octavius* came against him, fought with him, overcame him, and vanquished both him, her, and the whole Kingdom of *Egypt*, and so made it a *Roman Province*. Thus the 17:th verse, out of which nothing appeareth upon which we should be moved from what we affirm,

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affirm concerning the *Romans*. For tho' there be some appearance of argumentation on the other side; yet upon an impartial view of the Explication given, it will appear, that we have wherewith to answer that Objection, and to spare. And therefore we must not depart from our Conclusion, but must yet continue to deny that the History of *Antiochus Magnus* is continued in these *Verses*: And therefore to affirm, that the History of the *Romans* was begun as above-said.

Verses the 18th and 19th.

In these *verses* we have the History of the *Pagan* state of the *Roman* Empire continued, and after a few steps more, the fall thereof; and by the way, an account of *Constantine* the Great his starting up, appearing against *Paganism*; putting in, and contending for the Supream Dominion in the Empire: And, that not the History of *Antiochus* the Great, but of the *Romans* is here continued, by these following Arguments may appear. The Arguments I shall only name at present, because they must be more fully managed in the Explication of the Words of the Prophecy it self. (1.) If what is here said of a Prince causing the Reproach to cease, cannot be rightly applied in continuing the History of *Antiochus*, but may be so in admitting the History of the *Romans*; then not the *Antiochian* History, but that of the *Romans*, is intended: But the Antecedent shall be made evident in the Explication. Therefore, (2.) If the History of *Antiochus*, and not of the *Romans* is here intended, then the death

of *Antiochus* the Great is intended in those words of *Verse 19*, *He shall stumble and fall, and not be found*: But neither the death of *Antiochus*, no nor of any individual person can bethere intended; Therefore not the History of *Antiochus*, but of the *Romans* is here continued. The Assumption shall be proved in the Explication of the Text. (3.) If the History of *Antiochus*, and not of the *Romans*, be here continued, then *Seleucus Philopator*, the Son of *Antiochus* the Great, must be intended in the 20th *Verse*, called, as we render the words, A raiser of Taxes: For all the Pleaders for *Antiochus* apply that *Verse* to his Son: But *Seleucus Philopator* cannot be intended in that *Verse*, as we may see in the Exposition. And therefore—— That *Constantine* the Great appears in the 18th *verse*, shall, God willing, be proved upon the words, when we come to explain them. So much for the Scope in general.

In these *Verses* we have a new Expedition of the *Romans*, or King of the North; And he shall turn his face unto the Isles: And this is set forth by the Event, or Consequent; and shall take many: And then both amplified by the Interposition of a Prophecy concerning some extraordinary Act of some certain Prince, even then when the Roman Pagan Power should be securely carrying its Conquests, and worshipping the Dragon: That is, a Prince shall cause his reproach to cease: And this amplified, (1.) By the final cause, or it may be the event of so doing; For his own behoof. (2.) By, as it were, anticipating an Objection thus; But will not this Act bring a Reproach upon himself? The Answer in these words, *Without his own reproach, he shall cause it to turn upon him*;

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him; We have the *Roman* or *North* King turning his Face towards the Fort of his own Land; *Then he shall—* (3.) We have his end, and fall; and the same set forth by some Adjuncts; one Antecedent; *He shall stumble*: The other Consequent, *and shall not be found*.

Quest. 25. *Then shall he turn his face to the Isles, and take many.* What are these Isles?

1. Some say, That by these are understood the Countreys on the *Western* Ocean; *France, Germany, Spain, Britany*. But if so, the first taking of them by the *Romans*, cannot be intended: For that was by *Julius Cæsar*, and before that *Egypt* became a *Roman* Province; both which were long before this time. And therefore if those Islands be intended, respect must be had to some after-taking, or rather recovering of them, after they had revolted from under the Power of the *Romans*: For so indeed it came to pass in the days of some of the Emperors. 2. But rather, I think, that by this general Expression, is intended all those places which the *Romans* either conquered or recovered, after that *Egypt* was made a *Roman* Province by *Augustus Cæsar*. For the Angel having given the History of the *Romans*, as having conquered the *Grecian* Kingdom, in both the great and famous Branches, (both *Northern* and *Southern*) thereof, and having left them Conquerors, possessed of the Fourth Kingdom, and Masters of the Earth; and being, as it were, making haste to what was principally intended, the History of the Antichristian State, as the immediate Forerunner of the Kingdom of Christ;
he

he gives only some general hints of what they were further to do, during the *Pagan* state of their Kingdom; and so passing on, toucheth likewise briefly, as we shall hear, upon the Christian state: But coming unto the Antichristian, he insisteth at large upon the same, as shall, God willing, appear. 3. We are not to tie up the Explication of the Words unto such places as are Islands in the most strict and proper Sense: For the same Word signifieth also desolate places; a fierce and barbarous people, *Psalms* 72. 9. *Psalms* 74. 14. *Isaiah* 23. 13. And therefore so may it be applied here; and therefore may be extended as before said unto all places taken by the *Romans*, after the Conquest of *Egypt* by *Octavius* the Emperor, who was first called *Augustus Caesar*. And 4. *Shall take many*: So indeed it came to pass; for the *Romans* did take many Countries after that *Octavius* became Emperor: And therefore after the final Conquest of *Egypt*, as may be seen in the Lives of the *Roman* Emperors, especially in the Life of *Trajan*, and some others; for in those days a vast part of the World was added to the *Roman* Empire.

Quest. 26. *And a Prince shall for his own behoof cause his reproach to cease*: Who is this Prince?

1. They whose Task it is to plead for the continuation of the History of *Antiochus* the Great, say, That by this the *Romans* are intended; and that by the Reproach, the contumelious and approbrious Words and Acts spoken and done by him against the *Romans*, are meant; and by causing

sing the Reproach to cease, and turning it again upon him, is intended the Victories the *Romans* obtained against him, and the hard Conditions they made the poor King yield unto for Peace. I answer, This cannot be the sense : For (1.) here is nothing but what is common and ordinary : For what more common among men, who know neither God, nor themselves, and who consider not, that the Race is not to the swift, nor the Battel to the strong, than to utter great swelling words of vanity and pride against their Enemies, and after to be shamefully overcome, and made to yield, and that often to base and hard Conditions? (2.) Therefore we cannot believe that God is putting such a special and notable remark upon, and using so many words over such a meer Trifle; a thing so ordinary among all sorts of people, in all Ages and Generations. (3.) Moreover, wherein is the Church advantaged by such an Information, as nothing toucheth the Merits of the Cause, and substance of the History? Shall we suppose that the Holy Ghost would use so many words in such a compendious Prophecy, in laying before the Church such a meer common Accident? or if so, why is not the same done in other the like cases, and of far greater moment?

2. Therefore by this Prince must be understood *Constantine* the Great, the first Christian Emperor, who came to the Imperial Dignity about Three Hundred and Ten Years after the Birth of *Christ*. And therefore by his Reproach is understood that Reproach which hitherto the Empire and Emperors had lain under, and whereby the *Pagan* People and Emperors had reproached *Christ* and

and his Church for some Ages, in Blasphemies, False Accusations of all sorts. And by causing it to cease, is understood putting it to an end, by taking the Power of Government, and therefore of Persecution, out of the hands of *Pagans*. And now all know, that thus it came to pass, when *Constantine* became Emperor: And all the words of the Text do well agree with this Application: For the Text saith, *a Prince*; pointing at some one in particular, and in an emphatical manner; and so it was in the event. And the Text saith, *Shall cause to cease*: And therefore such a ceasing as doth notably set forth what we say: For then was the foresaid Reproach made so to cease, as never to come upon the Stage to this day. 3. It is said, *For his own behoof*: For the *behoof* of *Constantine* himself: For it was to his own advantage many ways, in Soul, Body, and Name; yea, and to the great advantage of the Empire in general was that wonderful Change.

Quest. 27. *Without his own reproach he shall cause it to return upon him?*

1. Doubtless the *Pagan* People, Priests and Rulers, laboured to fasten as a Reproach upon *Constantine*, what he had done upon his coming to the Empire in Matters of Religion. What! alter the Way of Worship, which had been in use for so many Ages and Generations! turn all upside-down, and set up a new Way which our Fathers did not know! 2. But we are told in the Text, that it should not be to the reproach of this Prince to do, as hath been said, in putting away the *Pagan* Blasphemies from the Power of the

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the Empire; but that all, after some space of time, should turn to the contrary, even to the honour and glory of himself and his Empire also. And so it came to pass in *Constantine* the Great; at first reproached, but after a season greatly honoured by all people far and near.

3. *He shall cause it to return upon him*: That is, upon the *Pagan* Emperor. For those great men that in those days persecuted the Christians, and in the maintenance of their old *Pagan* Worship, opposed the advance of *Constantine* to the Imperial Dignity, had their Reproach turned upon themselves to purpose. For their power was taken away, themselves utterly overthrown to their everlasting shame and confusion; as is evident, *Rev.* 6. 12, — 17. *Chap.* 12. 8, 9. See those Chapters, and the Exposition given.

(4.) Now let any judicious impartial person judge, whether what is said of this Prince agree better to what was above said concerning *Antiochus* and the *Romans* in his day, than to *Constantine* the Great, and the *Pagan* Power in his day, which reproached Christ, his Gospel, and the Followers of both.

Quest. 28. Who is the Person intended in the 19th Verse, who is said to turn his Face?

Hereby is not meant the Prince mentioned in the middle of the 18th Verse, who causeth the Reproach to cease; but the same whereof mention was made in the beginning of the 18th verse, who is said to turn his Face to the *Isles*. For, (1.) as in the 18th verse he is said to turn his Face

to the Isles; which is to go, or look abroad; so in this 19th verse he is said to *turn his face towards his own Land*; which is to turn homeward again. Therefore they must be the same; and therefore this cannot be the Prince that causeth the Reproach to cease. (2.) It is evident that that Prince is brought in as a distinct Person, all on a sudden, while the other is busied about the Isles, and the taking of them: And therefore, upon the rising of him, as it shall seem, doth that other turn his Face toward the Fort of his own Land, as apprehending some new and unexpected danger. (3.) We heard, that by the Prince that causeth the Reproach to cease, *Constantine* the Great is intended; but *Constantine* cannot be intended by him in the 19th verse: For if so, then the death of *Constantine* must be intended in the end of the 19th Verse, by those words, *He shall stumble and fall, and shall not be found*: But the death of *Constantine* cannot be intended in those words; for the Scripture never useth to express the death of any individual person in such expressions, as we may hear upon the words themselves, and the Explication of them. Therefore *Constantine* cannot be intended by him mentioned in the 19th Verse: And therefore neither is this the Prince in the 18th Verse, who causeth the Reproach to cease.

Quest. 29. *Then shall he turn his face towards the Forts of his own Land.*

1. As it was ordinary and frequent with the *Romans* and their Emperors to be abroad, labouring either to enlarge their Dominions, or to recover

cover their Losses, or to suppress Tumults and Insurrections; so it was no less frequent with them to be called home all on a sudden, because of Divisions, Civil-wars and Invasions; to the end they might preserve and defend the main matter of their Kingdom: Therefore as in the former Verse we have a general intimation of the former of these; so in the beginning of this 19th Verse there may be a general intimation of the latter of them.

2. Nevertheless here seemeth to be a special respect unto the time wherein *Constantine* (now becoming a Christian) arose and put in for the Empire, and for the Christian Religion. For as in the Rising of him, the Dragon-worshipers apprehended the greatest danger; so to oppose and suppress him must engage their greatest labour, care and industry: And therefore they may well be allowed at such a juncture of Affairs to slight the Isles abroad, that they may secure the main of their Kingdom at home, and especially their Religion. And who knows not how all the *Pagan* Powers of the Empire were engaged against *Constantine* at that time? as you may see, *Rev.* 12. 4—9. Read the History of the Life of *Constantine*, and mark how he was opposed by *Maxentius*, *Maximinus*, and *Licinius*, according to what was foretold in the forementioned Scripture. And the reasons why I think that here is a special respect to the time when *Constantine* arose, are, (1.) We see that this turning the Face to the Forts of his own Land, is brought in immediately upon the mention of the Prince who causeth the Reproach to cease; and therefore seemeth to have a special respect thereunto, and that which giveth

giveth the occasion thereof. (2.) We see that the very next thing is the Fall of this *Pagan* Power of the Empire, in the end of the Verse: And we all know that so it was in the days of *Constantine* the Great: For such as opposed him fell before him; and so the *Pagan* state of the *Roman* Empire with them, *Rev.* 6. 12 — 17. *Chap.* 12. 8, 9.

Quest. 30. *But he shall stumble and fall, and shall not be found: Who? or what?*

1. They who plead for the continuation of the History of *Antiochus* the Great, will have his death here intended. I answer, Neither his death, nor the death of any single person can be intended in these words: For neither in this, nor in any other the like Prophecy, no, nor I think in all the Bible, is the death of any individual King or Emperour, in a lineal succession, thus express'd or described: And it is somewhat strange, that any sober, judicious Expositor should imagin, that the death of any single person should be intended in these words; *He shall stumble, and fall, and not be found*: Why must his death be thus expressed, rather than the death of any one of all the other Kings, either of the *Seleucian*, or of the *Lagidæan* Line? Some say, because he was hewn in pieces; others because he was tumultuously killed by the rude people: Some because he died in *Persia*, and returned to his own Land. I Answer: Here is nothing but the Language of men, who must have *Antiochus* the Great intended, and yet know not how to apply the words to his latter end and death. Therefore

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Therefore the fall of some Kingdom, or of some State of some Kingdom, must be held forth by these words. And therefore the Fall of the *Pagan* State of the *Roman* Empire must be the thing, and nothing else. For as the words cannot possibly be otherwise applied, without manifest absurdity; so they do excellently and clearly hold forth the Fall of some State; and therefore the *Pagan* state of the *Roman* Empire: For no other can be said to fall as here said.

2. As for the words themselves; (1.) *He shall stumble*: Holding forth a dispensation of Providence, far beyond the expectation of the People intended and concerned: And so it was with the *Pagan* state of the *Roman* Empire, which had stood for so many Ages and Generations. And therefore, that now it should come down in a moment, they little expected or thought of. (2.) *And fall*, Or come to utter ruin, as such a state. And so it was in that wonderful work of God: For by raising up *Constantine* and others, he cast down the *Pagan* state of the whole Kingdom, and that for ever, *Rev.* 6. 12 — 17. Chap. 12. 5 — 9. See our Exposition. (3.) *And not be found*: So said, because the *Roman* Empire under a state absolutely *Pagan*, was to rise no more for ever. There did indeed afterwards arise in the world a *Pagano-Papismal* state of the same Empire, which continueth to this day: But a state of the same Empire, absolutely *Pagan*, or *Pagan* both in name and thing, shall never be seen in the World, as we are fully assured by the Prophecy of the Revelation.

3. But we are also to consider the words, as they depend upon what goeth before; and according

ording as our Translation bring them in with a *but*, as the Copulative *vab* is frequently understood. Thus in the beginning of the 18th Verse, we have the *Pagan* Emperors throng about the Isles abroad. (2.) We have in the same Verse *Constantine* the Great raised all of a sudden, and beyond expectation at home, threatening the whole of the Dragon Worship, and Worshippers; a dangerous matter. (3.) Upon the hearing those abroad begin to consider the danger all is in at home, and therefore turn their Faces to the Strong-holds of their whole Kingdom, that all may not be surprized by this *Constantine*, who is become a Christian, and so an Enemy to the *Roman* gods. (4.) Then they set themselves with the utmost of their Power to oppose and ruin him; but alas the issue is, that themselves, together with their whole *Pagan* state, do stumble and fall, so as never to rise more.

Objection. *If the fall of the Pagan State be held forth in the end of the 19th Verse, and not before; how cometh it to pass, that we have Constantine in the 18th? should we not rather have him brought in after the 19th, seeing he was the First Emperor of the Christian State?*
Answer.

1. We must consider, that *Constantine* did start up, as it were, all on a sudden in the *Roman* Empire, when it was in the rant of *Paganism*, and *Pagan* Power and Authority; and therefore the Empire could not cease to be *Paganish* in its Power and Publick Authority, upon the first appearance of *Constantine*. For there were divers other

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other Emperors at the same time, having great Power and Command in the Empire. And therefore the first mention of him is most fitly and appositely given in the 18th Verse, tho' the Fall of the *Pagan* State be not compleat before the 19th.

2. Tho' *Constantine* did arise, and that as a Christian Emperor, yet we know he had the great power of the Empire to contend with and overcome, before that things could be stated upon a new Foundation, as that the Empire might be said to be brought compleatly over from a *Pagan* to a *Christian* state. And therefore I say again, that the first mention of *Constantine*, is well placed before the 19th Verse, where we have the final ruin of the *Pagan* State.

3. It is here as we have it, *Rev.* 12. 5—9. For there the Man-Child, *Constantine* the Great, is brought forth in the 5th Verse, and advanced, and then followeth a great War in Heaven; and then after all, the great Dragon is cast down, and so the *Pagan* State, and the Christian is set up, as appeareth in the 10th Verse. So it is directly, as to the order of things, in the Verses before us. First, We have *Constantine* putting up the head; then the War following thereupon, and then down cometh the *Pagan* Idolatrous State, in the end of the 19th Verse, and up goeth the Christian State in the 20th Verse: And so it is, and so it shall be proved.

4. Thus we have the explication of these two Verses: Out of which we observe, (1.) That it doth not appear that the History of *Antiochus* the Great is continued in these Verses: For the things in them cannot be applied to him; as is

evident to him who shall be pleased for to read without prejudice and partiality, what hath been said : And let me say it without offence, the Pleaders for *Antiochus* the Great are put to sorry and poor shifts to make all ends meet in their Applications and Expositions. (2.) But out of what we have said, it may sufficiently appear to such as are not overpowered with prejudice, that the *Roman* Kingdom is intended in these Verses ; and therefore upward to the 13th, or 14th, or thereabout : For all things in them do agree to the *Romans*, roundly, easily, and without force or violence offered to the words, or sense and meaning of them.

The Second great and principal Period or State of the Great Roman Empire, or the Christian State thereof.

Verse 20.

1. The design of these Verses is not to give the History of *Seleucus Philopator*, the Son of *Antiochus* the Great, as many suppose : For if the History of the Father be not intended in the foregoing Verses, as we have proved ; so neither can the History of the Son be intended in this Verse ; as may further appear thus ; (1.) If we take the words as rendred by ours, and as applied by the Pleaders for *Seleucus Philopator* ; how cometh it to pass that he in such a peculiar manner is called a Raiser of Taxes ? or one that shall cause to pass up and down the Exactor of Tribute ? were they not all such ? Tho' some might be more extravagant than others of them, yet what were they all but as so many ravenous Beasts of Prey ?

(2.)

(2.) If with others, and that according to the design of the Place, we render the words, *One that shall take away*, or cause to pass away the Exactor of Tribute, or the Oppressor: How can any such good deed be verified of *Philopator*? For if he was so covetous and oppressing as is reported of him, he can never be called the Remover of the Oppressor; for two contraries cannot agree to the same Subject. (3.) How can he be said to stand up in the Glory of the Kingdom, rather than any other of his Predecessors or Successors? But it is worth our observation, how the Pleaders for *Seleucus Philopator* do pass over in silence these words, *In the Glory of the Kingdom*: For it seems that according to their Persuasion, there is a *Touch me not*, written over the words. (4.) But if any will say, as some seem to do, that by *standing up in the Glory of the Kingdom*, is meant standing up in the Glory of a King, we shall be where we were still: For why so said here, rather than in the mention of any other of those Kings, if *Seleucus Philopator* be the person intended? And therefore I conclude, that he is not intended here, even as his Father was not intended above:

2. The Scope therefore of this *Verse*, is to give a brief intimation of the Second Famous Period of the *Roman Empire*, to wit, of the *Christian state* thereof: For as we had the *History of the Pagan state* in the foregoing *Verses*, so in all reason we must have the *History of the Christian state* in this, so far as God saw meet: For the *History of the Antichristian state* cannot begin in this *Verse*, as appears by the last words of it; *In a few days he shall be destroyed, neither in anger nor in*

battel; which cannot agree to *Antichrist*. Therefore I conclude, that state of the *Roman Empire* which cometh next after the Fall of the *Pagan* state thereof, which is in the end of the 19th verse, and cometh before the rising of the *Antichristian* state, which is in the 21st Verse, must be the Christian state of that same Empire: But such is the state described in this Verse 20 therefore. And this appears by considering, that all things in this Verse will exactly correspond with the Christian state of the *Roman Empire*, and some Famous Emperors thereof. (1.) The Remover of the Oppressor will agree to *Constantine*, *Theodotius*, and such, to a very hair. (2.) Standing up in the Glory of the Kingdom, will roundly and admirably agree to those worthy and famous Emperors, and to that state of the *Roman Empire*. (3.) Being broken within a few days or years, will also agree to that state of the *Roman Empire*, which continued but a short space, as *Rev.* 17. 10. in comparison of the *Pagan* state before, and the *Antichristian* state after it. (4.) And to be broken not in anger, neither in Battel, will agree to the final ending of the Emperors of that State in the *West*: For in the *West* are we concerned, as to our present enquiry. And all these things shall be made evident in the explication of the Text it self.

3. All that is here said of the Christian state of the *Roman Empire*, is declared, as it were, in the description of some certain, single, but Famous Person; and he is described (1.) By his effects. As 1. His standing up, or rising; *Then shall stand up*: Set forth quasi à subjecto, as if it were by the subject place; upon his Estate or Base.

(2.) His

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(2.) His removing, or causing to pass away, the Oppressor; *He shall remove, or cause to pass away, the oppressor.* (3.) He is described by some Adjuncts. As 1. *In the Glory of the Kingdom.* 2. *He shall be broken: Set forth, First, By the causes denied; Neither in anger, nor in battel. Secondly, By the Adjunct, space of time; But within a few days——*

Quest. 31. Who, or what is he, who is here said to *stand up* —— ?

1. In general the whole Race of Christian Emperors, from the peaceable establishment of *Constantine the Great*, until the Fall of *Augustulus* in the *West*. (1.) From the peaceable establishment of *Constantine*, I say: For the Imperialism of *Constantine* cometh under a double consideration. *First*, As he arose an Emperor among others, when the Empire was purely *Pagan*, and under divers other *Pagan* Emperors, whom he had to contend with and subdue, before he could come to a full and peaceable enjoyment of the Kingdom: And thus is he to be considered in the latter part of the 18th Verse, as was shewed before. *Secondly*, He is to be considered, as having overcome all those *Pagan* Emperors who opposed him, *Maxentius*, *Maximinus* and *Licinius*, and so as being peaceable possessor of the whole Empire, both in the *East* and *West*; and thus he comes to be considered in this Verse, and not before; and that because the *Pagan* state cometh not fully down, before the end of the 19th Verse. (2.) I say until the Fall of *Augustulus* in the *West*; for so long did the Empire in the *West* continue. As

for the *East*, we are not concerned about it, while we are enquiring after the Periods of the whole *Roman Kingdom*, in order to the finding out of the beginning of the *Antiebristian State* thereof; as we have shewed upon the 5th verse of the 13th Chapter of the *Revelations*: For the *Antiebristian Kingdom* succeeds the *Christian state*, not in the *East*, but in the *West*, as was there shewed.

2. But *Secondly*, By him who is said to stand up, we are to understand in a more especial manner, *First*, *Constantine the Great*, and after him *Theodosius the Great*; and if there was any other Famous and Orthodox Emperor, especially having Dominion in the *West*, before the Fall of *Augustulus*, a thing we must always have in our eye in this present enquiry. And here mind it, *First*, That I take in *Constantine the Great* in the first place, and as a leading man in all this, altho' mentioned before in the 18th verse, according to the distinction given pag. 76. and that because he it was that first succeeded the whole Race of *Pagan Emperors*, after they were all perfectly overthrown; and it was he who first stood up in the Glory of the Kingdom, even of the whole Empire; and it was he who first, not only by force of Arms, but also by downright and express Laws enacted for that purpose, made the Oppressor to cease, and so put an end to all *Pagan Persecution* in the Empire. *Secondly*, I take in *Theodosius the Great*, because he also in a most eminent manner, stood in the Glory of the whole Kingdom, and carried on what *Constantine* had begun, and that with advantage, both against *Pagan Persecutors*, and *Dragon Priests* and

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and Worshippers. And the like I say of any other worthy Emperors, in so far as they walked in the same worthy steps. Then *Thirdly*, I fix upon these in a special manner, (tho' there were many other Emperors, both after and before the division of the whole Empire into East and West); Because, (1.) The Holy Ghost in the words of the Text, commands us to put a special remark upon such as should be the first and most eminent in causing the Oppressor to pass away, and in standing up in the Glory of the Kingdom. (2.) Providence in the event directeth us in a special manner to fix on such as we have named, because they were the most eminent in the foresaid respects, as is known. (3.) Because many of the other Emperors, especially in the East, tho' they guarded against *Pagan* Persecution and Idolatry, yet they set on foot, and promoted an horrible *Arian* Idolatry, and a most bloody *Arian* Persecution. (4.) Because many of the other Emperors, especially in the West, were most unworthy men; and tho' they had the name of Emperors, yet stood they but in a very little in the Glory of the Kingdom. (5.) Because tho' the Text respects the whole Christian Period, yet the remark is to be put upon the most eminent Kings and parts thereof, as we know the Scripture doth in many other places and things.

Quest. 32. What is this his Estate or *Base*, and how is this person said to *stand* in, or *upon* that Estate or *Base*?

1. By his Estate is understood the Estate, *Base*, Foundation, or *Base* wherein, or *upon*, which
the

the *Pagan* Emperors had stood before, tho' not as *Pagan*. 2. Therefore for the Christian Emperor to stand up in, or upon his Estate, or *Base*, is to stand in, (or to stand up in) the same place, to follow in the same Succession, and that upon the same Foundation in general, as to Imperial Dignity, as such. For tho' there was now a most Famous, Great and Marvellous Change brought into the Empire, as to the Religious state thereof; yet as it was an Empire or great Kingdom, it continued still the same, as to essence or substance, until broken in the *West* by the Barbarous Nations, to make way for the *Anticristian* State. Such is the case in other Kingdoms, where Protestant and Orthodox Kings and Princes succeed Popish Kings and Princes. 3. However we take the Words of the Text, yet this we are sure of, that in them is held forth, that the Christian State and Princes of the Empire did immediately succeed the *Pagan* State and Princes thereof, as to Power and Authority.

Quest. 33. Upon those Words which we render, *A raiser of Taxes*; and those Words, *In the Glory of the Kingdom*?

1. As for the Translation of the Words, (1.) Ours we see render the Words, *A raiser of Taxes*; and I suppose those Learned and Reverend Men did so read the Words, upon a supposition that *Seleucus Philopator* was the King intended in this Verse; who being a covetuous wretch, was also a great Oppressor of the People. But as we are perswaded that *Philopator* is not intended, so neither see we any need of this Translation.

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lation. (2.) The words may more fitly and properly be rendred, One who removeth, or taketh away, or causeth to pass away the Oppressor or Exactor. And so the word is frequently used, *Gen.* 47. 21. *2 Sam.* 12. 13. *Chap.* 24. 10. *2 Chron.* 5. 8. *Deut.* 18. 10. *Josh.* 7. 7. *2 Sam.* 19. 19. *Psal.* 119. 37. *Zech.* 3. 4. and many other places; and so some render the words in the place we have in hand.

2. As for the natural order of the words, (1.) We may suppose it to be thus; *Then shall stand up in the Glory of the Kingdom one who removeth the Oppressor*: That is, *First*, He stands up in the full and peaceable enjoyment of the whole Kingdom, after the *Pagan Powers* are cast down, and so by establishing new Laws, he removeth, or causeth to pass away the Oppressor. (2.) Or we may take them as they lie in the Text; and so the sense may be thus: *First*, He shall stand up as succeeding in the place of the *Pagan Emperor*; then first by force of Arms, and after by enacting Laws, causeth the Oppressor to pass away; then after all he sitteth down peaceably, enjoying, and being established in the Glory of the whole Kingdom, or *Roman Empire*.

3. As for the application of the words, we may observe (1.) That the common way is, to apply all to *Seleucus Philopator*, as it was shewed before; and we have disproved this application at our entrance into this *Verse*; and no just reason can be given, why he in a peculiar way should be called, *A raiser of Taxes*, when we know they were all such, from the best unto the worst of them, even violent Robbers, and cruel Oppressors. (2.) Mr. Parker will have the Emperor *Ju-*
stinian,

Justinian, with his Followers, intended by him who removeth the Oppressor ; because they removed, expelled, and subdued the *Barbarians*, which invaded the Empire, and oppressed it on all parts. I answer : This Persuasion is a very great mistake of that Learned Man, and grounded upon many Mistakes as appeareth by the Arguments by him used to confirm his Opinions. And that he is mistaken, appeareth, because, 1. He who is here intended, must, as such, have being at the very entrance of the Christian State, as may be seen by the many things abovesaid. But *Justinian* became Emperor after that the Empire and Christian State in the *West* was over and past. For it is generally acknowledged, that the Empire in the *West* ceased in *Augustulus*, about the Year 476. whereas *Justinian* became Emperor about the Year 529. 2. The Oppressor here intended must be such as the Christian Emperor found in the Empire, and over the Church ; for he upon his standing up removeth him : But the *Barbarians*, subdued by *Justinian*, not so. 3. He who is here intended, standeth up, as the first, in the Glory of the Kingdom, after the Fall of the *Pagan* State ; as appears by comparing with the end of the 19th verse. But all know how it was otherwise with *Justinian*. 4. The Arguments used by Mr. Parker, to prove his Assertion, are most of them palpable Mistakes, grounded upon the want of a due consideration, and distinct observation of the several Periods of the *Roman* Empire, according to that Famous Rule, *Rev.* 17. 8. *The Beast that was, and is not, and yet is* : An oversight that filleth almost all Expositions with
great

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great confusion, and therefore will so do until it be amended.

4. Therefore these words are to be applied to *Constantine* the Great in the first place; and then to *Theodosius* the Great, and all such as followed, carrying on the same Work. For it was *Constantine* that first stood up after the Fall of the *Pagan* State; it was he that put a stop to *Pagan* Persecution in the Empire; it was he that stood up in the *Glory of the Kingdom*, after casting down of the *Pagan* Powers thereof. And a very great Imperial Glory it was, to see a Christian advanced to be the Lord of the whole *Roman* Empire, both *East* and *West*. And so of all others who followed in the same Power, Authority and Glory: For not a single person, but a State is here intended.

Quest. 34. What is the sense of these words?
He shall be destroyed, or broken?

1. We must know, that this breaking respects the whole Line or Race of Christian Emperors in the *West*, and therefore the Empire it self by consequence, in the *West*, and so the Christian State there: For tho' the breaking intended, falleth at last upon some single person, yet it is not the breaking of a single person only, that the Spirit designeth to set forth; but of the whole race of persons who had the Imperial Dignity in that part of the World, or Empire: And as I said, with the Race of Emperors the Empire it self (in the *West*) falleth also, and so the Christian State therewith. And to make this more clear, and to prevent Mistakes, we may consider, that the whole

whole Race of Christian Emperors, with a respect to the *West*, was thus: (1.) *Constantine* the Great stood up in the Glory of the whole Kingdom, both *East* and *West*, and therefore he reigned in the *West*, tho' he did keep his Court at *Constantinople*. (2.) At his death he parted or divided the whole Empire among his three Sons; but this division lasted but a short space, not being the Famous division intended by the Lord: For the three Sons not content with their several Portions, fell out among themselves, and *Constans*, and *Constantine*, two of the Sons, being slain, the whole fell upon *Constantius*, the other Son; and therefore he having the Government of the whole, must be the Emperor in the *West*. And in this order things continued until the death of *Theodosius* the Great. (3.) This *Theodosius* at his death, made that famous division of the Empire into *East* and *West*, giving the *East* to his Son *Arcadius*, and the *West* to his other Son *Honorius*. (4.) From that time the *West* continued a distinct Kingdom, and under a distinct Race of Kings, until at last it came to poor *Augustus*, the last poor Emperor thereof.

2. This breaking, tho' it respect the whole Race, yet it must receive its accomplishment in the breaking of some one thereof; to wit, the last of the same Line or Race: For as a Royal Family in a Lineal Succession, are said to hold a Kingdom so long as any one of them continues to have the Regal Power, tho' many of the Line be dead and gone; so when the last of them is gone, and not before, is the whole Race said to lose the Kingdom; and therefore so must it be in the case before us.

3. There-

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3. Therefore, if we consider the continuance of Emperors in the *West*, tho' five or six of them were (as Mr. Mede expresseth it) *Cæsares Nullius Nominis*; the last, and he upon whom this Breach must fall, must be *Augustulus*; for he was the last that had the Name of Emperor in the *West*. There are Learned men, who think that the Empire in the *West* ceased in *Valentinian* the Third, And I wish I might see it proved; for that would send the Epocha of the Forty Two Months, 19 or 20 Years upward. But I am persuaded, and that from the evidence of this same Prophecy of *Daniel*, that *Augustulus* must be the man in whom the Empire in the *West* falleth; and most are of the same persuasion, as indeed they have good cause so to be, if all things be considered.

Quest. 35. How are we to understand those Words, *Within a few days*?

1. These *few days* are not to be taken in the most strict and proper Sense; as if hereby were intended only some space of time short of a year; for that would be a short time indeed; but rather by days, years are intended. So that the Sense is, That within a few years — : Or as the self-same thing is expressed, *Rev. 17. 10. And when he cometh, he must continue a short space.* 2. When it is said, *a few days*, we must consider, that the time intended is so called; not as considered in it self, but as compared, *First*, With the Ages wherein the *Pagan* State that went before had continued. *Secondly*, With the continuance of the *Antichristian* State that was to follow. 3. Therefore, when compared to either of those times, it will

will be found but a little space indeed. For tho' *Constantine* succeeded his Father about the Year 310, yet was not sole Emperor in the Glory of the whole Kingdom, and peaceable Possessor, until about the Year 326. And *Augustulus* was broken about the Year 475, or 476. And so the time will be but 148 Years, or thereabout; which is but a few days indeed, if compared to the *Pagan* State of the *Roman* Empire, which went before; or to the *Antichristian* State that followed after. And if with some we go to *Valentinian* the Third, we shall make the time still shorter; but I have no hope coming in at that door.

Quest. 36. Upon those Words; *He shall be broken, not in anger, nor in battel?*

1. *Not in anger*: Not by the Discontents, Insurrections, or Rebellions of his own Subjects, a thing very common among the *Roman* Emperors. 2. *Neither in battel*: He was not broken by being slain, taken, or driven away in the Field of War. And both are true of *Augustulus*; for he fell neither by the anger of his own Subjects, nor in battel; as is apparent in the History of him. 3. Therefore we must seek out some other way of his being broken: And here we find some saying, He was broken by the Treacheries, Machinations and Flatteries of the Bishop of *Rome*. But no such thing can be proved concerning *Augustulus*, in whom the breaking must have its accomplishment, as was shewed before. What may be said of some others that went before him, I know not, nor is it for my purpose to know. 4. Therefore I conclude, that *Augustulus*

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stulus was broken, as an Emperor, by his own voluntary putting away his Robes and Imperial Ensigns ; and therefore by his abdicating the Empire ; for so it is known he did. And here we might leave him , but for some few Objections that some may make , which I shall name, and labour to answer, and so have done with this part of the History.

Objection 1. *Augustulus was forced to forsake the Kingdom ; and therefore how can his so doing, be called his own voluntary abdication thereof ?*

I Answer, 1. It is true, all things began to go against him, and he looked on himself as hopeless, and thought it in vain to contend further with *Odoater*, in order to the recovery of his Kingdom , and therefore threw all up: And therefore in so far he may be said to be forced ; and therefore passive, as the *Hebrew* Word is, and as we render it. 2. Nevertheless, he himself is justly said to have abdicated the Kingdom ; because for any thing he then knew, things might have been quite otherwise with him, if he had proceeded as a Man, and in the Fear and Strength of the Lord of Armies. 3. But take it as you please, and say all was Force, we shall lose nothing by that concession ; for it will not therefore follow, that he was broken , properly, either by the anger of Subjects , or in the Field of War: And we know he was broken by neither of these ways ; and therefore it sufficeth us, and is enough for our purpose, to prove that *Augustulus* was not broken, as in the Text : For if he was broken

any other way, it is sufficient for our purpose. And so we dismiss this Objection.

Objection 2. *Some may say, How can it be said, not in anger nor in battel, if the Christian State of the Empire be intended; whereas it is known of all, that the Empire in the West was broken by Force and Power; that is, by the Force and Power of the Barbarous Nations?*

I Answer, (1.) It is true, that the Empire in the *West* was broken by Force and Power, even by the many Irruptions of the Barbarous Nations; and therefore in Anger, Wrath and Battle. And it is also true, that it was miserably broken and shattered before the Fall of *Augustulus*, yea before the Death of *Honorius*, which was many a year before *Augustulus*. (2.) But it will not therefore follow, that the Empire in the *West* did cease upon those Breakings and Shatterings. For (1.) Then it must have ceased about the Year 410. as appears by the diligent Enquiries of the Learned Mr. *Lee*, concerning the rising of the Ten Horns, and his conclusion upon the same Enquiry. But it is now known by the Testimony of common sense, that the Empire in the *West* did not then cease, for the 42 Months are not yet out. And (2.) while there was an Emperor in the *West*, standing up, holding a part, and pleading his Title to the whole, the Empire in the *West* could not be said to have perfectly ceased: For tho' a King and his People may, by the force and power of a Foreign Invasion, be driven out of his and their Kingdom (as to a great part of it;) Nevertheless, while he and they are in

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in possession of a part, and pleading a just Title to the whole, the Kingdom continueth to be his and theirs, and cannot be said, as such, to have ceased. Now thus in the *West* (until the Falling of *Augustulus*) did things stand.

Objection 3. *Because I make mention of Augustulus, as holding a part, and pleading a just Title to the whole; some thereupon object, and say, That Augustulus had no just Title; seeing he came unduly to the Imperial Dignity.*

I Answer: If any thus object, I say (1.) he must remember, that all our present Discourse runs upon *Roman* Empires and Emperors; and therefore no mention must be made of just Titles among them. For, I pray, what Titles had the most of them all? He who shall read the History of the *Roman* Emperors, and compare the same with other Histories, will be ready to conclude, that scarce any Race of Kings, since the world began, had more cursed Titles to their Kingdoms than most of the *Roman* Emperors had to the Empire, since the days of *Julius Cæsar* the first of them: For most of their Titles came and went by as horrid Treacheries and Murthers as can be found in History. (2.) Certainly *Augustulus* had as good, if not a better Title, as the Barbarous Nations, with whom he and his Father contended, before his abdication of the Empire. And therefore there is no force in this Objection.

Now from all that hath been said, I may conclude, that we cannot date the ceasing of the Empire in the *West*, from the days of *Valentinian* the Third, as some would. Because (1.) there

were eight or nine Emperors after him; whereas the Empire is said to fall and go out in the last of them, or in the last Emperor thereof. (2.) Indeed to place the ceasing of the *Western* Empire any where, but at the falling of *Augustulus*, leaves us at miserable uncertainties in all our enquiries about the beginning of the 42 Months, as is evident in most enquiries hitherto. 3. To place the ceasing of the Empire in the *West* any where, but in the Fall of *Augustulus*, will cast darkness and confusion upon the two famous Rules given to direct our enquiry after the several periods of the several States of the *Roman* Empire, *Rev.* 17. 8—11. See our Exposition of the place.

The Third famous and principal Period or State of the Roman Empire, to wit, the Antichristian State thereof; as in Verses 21—45.

1. Hitherto the Common and general persuasion hath been, that in what remains of this Chapter, we have the History of *Antiochus Epiphanes*; and that all here said, agreeth to him according to the very Letter of the Text. I answer, That I am otherwise minded, and therefore, let what hath been said above, as to the *Roman* Kingdom, be considered and applied to the purpose in hand. Moreover (1.) If *Antiochus* be intended by the Little Horn, Chap. 8 verses 9, 14, 23, 24, 25, 26. then he is not intended by the vile person described. For (1.) if *Antiochus* be intended by the Little Horn there, then why is that which is so largely and so plainly given there, given over again here so largely, and yet more obscurely?

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scurely ? for I am sure that the 11th and 12th Chapters are the most obscure and difficult in all *Daniel*. (2.) If *Antiochus* be intended both there, and here, then how come the Numbers both there and here to differ so very much ? For we find a manifold difference. *First*, In the quantity ; for in Chap. 8. it is two thousand three hundred ; but in the 12th it will not be so many, though you put together all the Numbers there named. *Secondly*, In the manner of Expression, or Denomination ; for in Chapter the 8th it is *Evenings Mornings*, but no such thing in the 12th Chapter, tho expressed under great variety, as Verses 7, 11, 12. *Third'y*, In the 8th Chapter we have the Number once expressed, but not after repeated and distributed. But in the 12th Chapter we have the same Number given first in parts, and then in the whole of it. *Fourthly*, The difference is very great in the application made of the Numbers in both places, unto the taking away the daily Sacrifice : Compare Chapters 8, 14, with Chapter 12. 12. Thus we see the force of the Major Proposition, and that *Antiochus Epiphanes* cannot be intended in both places. But we have proved, that he is intended by the Little Horn, Chapter the 8th. and it is confessed ; therefore he cannot be intended here to the end of the Chapter.

(2.) What reason can be given why the History of *Antiochus* should be so very much larger than the whole History of the Kings of *Syria* and *Egypt* ? It will be said, because of his afflicting the *Jews*, and polluting the Worship of God. Answer, (1.) Why then so many words upon those Warlike Exploits, which (according to their Ap-

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plication) concerned not the Church at all? Verses 21, 22, 30, 40, 41, 42, 43, 44, 45. (2.) Others of them afflicted the Church, and not a little; and yet no mention of those Afflictions in these Visions. (3.) It may seem strange and wonderful, that what *Antiochus* did in about three yearstime, should be so largely laid forth, when the History of other Kingdoms (which have persecuted the *Jews* under the Old Testament, for many years, laying Temple, Worship, and all waste; and have persecuted the *Gentile* Churches under the New, for many Ages) is given in so few words, *Rev.* 12. 15. the Dragon-Persecution under *Pagans*, *Rev.* 12. 13. the *Arian* Persecution, *Rev.* 13. 1—8. Antichristian Persecution.

3. No Mortal Man can make all the Particulars in the History agree to *Antiochus*, whatever is pretended. But to the Antichristian State of the *Roman* Kingdom, all things agree roundly, easily and clearly; as will appear in the explication of Particulars. And therefore, I give but these few hints at present, leaving the consideration of the several places, and the Arguments found in them, unto the Exposition of the Text it self.

2. Even they who do apply all to *Antiochus* in the Letter, do nevertheless allow, that the same things may be applied to *Antichrist*, as typified by him; so that *Antiochus* is the Type, and *Antichrist* the Antitype. To which I say, 1. I do not believe that *Antiochus* was appointed of God to be properly a Type of *Antichrist*. How far there may be an Allusion from the one unto the other, I know not; but that the former doth as a Type, properly so called, represent the latter,

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I see not. For (1.) tho' I have heard it often said, and with no small confidence affirmed, yet did I never hear or see it proved to this day, nor the grounds of it laid open. (2.) I cannot apprehend how one Prophetical History should be appointed of God to be the Type of another, for from Scripture I can learn no such thing, and therefore cannot believe it. Now whatever is said in the Visions of *Daniel*, concerning *Antiochus*, is a Prophetical History of him, to be afterward really fulfilled in him; and therefore cannot (in my apprehension) be typical of Antichrist, or Antichristianism. And it is to no purpose here to alledge the Instances of *Cain*, *Jeshua*, *Sampson*, *David's* Victories over *Goliath*, *Pharaoh*, &c. For they are not *Similia*. (3.) As for those worthy men, who go thus to work, we know not with any certainty where to find them, nor do they agree among themselves; for some of them will have all things to agree to *Antiochus* in the Letter, but some things only to Antichrist. And others of them will have *Antiochus* in some places, and things to come in and stand absolutely for himself; and Antichrist in some others, to come and stand absolutely for himself, without any relation of Type and Antitype to one another. (4.) In all this they do not so much as pretend to give us any certain standing Rule to go by, in our procedure and application, but each one proceedeth according to his own apprehension, taking for granted what he supposeth to be true. 2. However, thus much we gain upon the whole, to wit, that Antichrist, or the Antichristian state, is to be allowed a place in this Prophecy, either as absolutely and literally intended, or as typically

pically represented. And therefore we will embrace him, and make the best we can of him.

2. But there are others who affirm, that it is the Antichristian state of the *Roman* Empire, which is absolutely and immediately intended from the beginning of the 21st verse unto the end of the Chapter. So that *Antiochus* cometh not in at all, no not so much as to be a Type. And with this perswasion I do fully and absolutely concur and agree. And for this I say in general, (1.) Our greatest Opposers allow Antichrist to come in, either mediately, or immediately, as was shewed above. (2.) It hath been proved, that the *Pagan* state of the *Roman* Kingdom was described from the 13th or 14th to the 20th verse. and that the Christian state was briefly described in the 20th verse. And therefore the Antichristian state of the same Kingdom, must come in with the 21st verse. (3.) In our procedure we shall find every thing to a very hair agreeing with Antichrist, or the Antichristian State. And therefore if all things do absolutely agree to that State, why should not that State be absolutely intended? Shall we shut out Antichrist, to whom all things do perfectly agree, and at the same time admit of *Antiochus*, unto whom very few things in all the History can possibly agree?

4. This History of the Antichristian State of the *Roman* Kingdom, consists of two principal parts: The first whereof, verses 21—30. the second, verses 31—45. And both the parts begin about the same time, and so pass on together towards the end, as we shall see afterwards. And for clearing and proving the whole matter, consider, 1. That this distribution agreeth with the

the nature of the thing it self: For it is known that the Antichristian State comes under a twofold consideration. For in it we have first the Bishop of *Rome* in union and conjunction with the ten Kingdoms of *Europe*, and so as making up the *Roman* Antichristian Kingdom in the *West*. Secondly, We have in it the same Bishop of *Rome* in union and conjunction with that part of the Popish Clergy, commonly called the Representative Church of *Rome*; and so as making up the *Roman* Antichristian Church. These things are known, or should be known of all that would treat distinctly of these Prophecies, 2. Consider, that this distribution agreeth with the distribution which we find of the same State, *Rev.* 13. For in that Chapter we have first a Beast with seven Heads and ten Horns, and upon the Horns we have ten Crowns, which is the Antichristian Kingdom. And then we have another Beast having two Horns like a Lamb, but speaking as a Dragon, which is the *Roman* Antichristian Church, as he who runs may read: But for further satisfaction, see our Exposition of that Chapter. 3. This distribution will appear upon a due consideration of the Subject-matter before us, in the Prophecy it self: For as we proceed, we shall find these two parts distinctly described by the Angel, for the information of *Daniel* and the Church. 4. This distribution of the whole into parts, is intimated in the distinction observed in the application of the several Numbers, *Dan.* 12. 7, 11. For in the 7th verse we have time, times, and an half-time, and that answering to the 42 Months of the Beast, *Rev.* Chap. 13. 5. And therefore is the measure of the duration of the

the Antichristian State, as held forth in the first part ; as appeareth by comparing with *Dan.* 7. 25. and with *Rev.* 13. 5. And by its being first named in *Dan.* 12. as we may see further upon the 12th Chapter it self. And then we in the 11th Verse have a thousand two hundred and ninety days ; which is the measure of the duration of the Antichristian State, considered as described in the second part : For it is set after the former, and applied with a respect to the taking away, and absence of the daily Sacrifice : And we know that is taken away by the *Roman* Antichristian Church. But of these things we must hear more in their proper places. 5. That both these parts begin at the same time, appeareth thus. (1.) We see that the Vile person here described (and therefore that state of the Kingdom whereof he is King) taketh place immediately upon the Fall of the Christian state of the same Kingdom. For in verse the 21st it is said ; *And upon his base shall stand up a vile person.* (2.) We see that the 31st Verse giveth notice of their polluting the Sanctuary, and taking away the daily Sacrifice ; and that must be at the beginning of the time, times, and half time : And so of the 42 Months ; as appeareth by comparing with the Words of Chap. 12. 7. and of the 11th Verse ; and both with *Rev.* 11. 2. Chap. 13. 5. And as for their passing on together towards the end, no doubt can arise, while their beginning together is acknowledged ; for so it is with the two parts of the same Antichristian State, as set forth *Rev.* 13. But as for their ending, or not ending together, we are to enquire further afterwards, in Chap.

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Chap. 12. 7, 11. for upon those Verses we shall be called, and put to enquire.

The History of the Bishop of Rome, as advanced unto the Headship of the Roman Empire in the West, and as acting in union and conjunction with the ten Kings, or Kingdoms of Europe ; as in Verses 21—30.

5. The scope of the first part is to give the History of the Bishop of *Rome*, considered as advanced unto the Headship of the *Roman Empire* in the *West*, and as acting in union and conjunction with the ten Kings of *Europe*. For (1.) we have him standing up upon the Base of him who went before, and coming in, and obtaining the Kingdom — Verses 21—24. And then making War at home and abroad, Verses 25—30. (2.) The same thing will appear, by comparing with the First part of the 13th Chapter of *Revelations*, where we have the same thing in general, and for substance, tho' not in the same words, nor every way the same particulars ; for to have been so, was neither meet nor necessary.

6. In this first part we have two things, or parcels of History : For in it we are first given to understand, by what ways or means the vile person (the Bishop of *Rome*) entred upon, and secured to himself the Kingdom whereof we speak. Secondly, How by making War, he laboured to enlarge and maintain the same Kingdom.

The Ways and Means by which the Bishop of Rome entred upon, and secured to himself the Roman Kingdom in the West ; as in Verses 21, 22, 23, 24.

Verse 21.

The First, or rather the History of the First of these, we have more generally laid down in the 21 Verse, and afterwards more particularly in Verses 22 — 24. First, It is laid forth in general in this 21st Verse, under the notion of a certain person described, (1.) By his Effect in general ; to wit, his standing up, and putting in for the Kingdom : *Shall stand up*. And this standing up is set forth, *quasi à subjecto* ; as it were by the subject place ; *And upon his base shall stand up*. (2.) He is described by some Adjuncts ; First, Affirmed, *a vile person*. Secondly, Denied ; *To whom they will not give the honour of the Kingdom*. (3.) He is set forth by some special Effects. (1.) He shall come in peaceably. (2.) And obtain the Kingdom by Flatteries.

Quest. 37. *And in his Estate, upon his base, shall stand up a vile Person : Who is this Person ?*

1. Not *Antiochus Epiphanes*, as is commonly supposed : For, (1.) Besides what hath been said already, this person, whoever he be, succeeds in the beginning of some new State of some Kingdom ; for he is the first that appeareth upon the fall

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fall of the foregoing State; as appeareth from the end of the 20th Verse; *Within a few days he shall be broken*— Where we have held forth the breaking and ending of a State, and not the death of any single person, in a Lineal Succession, as hath been proved. But thus it was not with *Antiochus Epiphanes*; for he succeeded in the same Kingdom upon the death of his Father and Brother.

(2.) Why is *Antiochus* called a vile person, rather than any other of the Grecian Kings? Were none, either of the *Seleucian*, or *Lagidean* Line, so vile and base as he? Yes, very many of them, in what sense soever you take vileness. (3.) Whereas it is said by some, that he is so called, because he came to the Kingdom, neither by natural succession, nor by election. I answer 1. If we must go that way, O what a vast number of the most Famous Kings that have been in the world must be called vile persons! And yet we never find any of them in the Scripture called vile upon that only consideration. And yet what more ordinary among them all, than to make their way to their Kingdoms by Murthers, and all other most horrid methods?

2. Why then are not all the Four great Kings called Vile Persons, but frequently by quite contrary Names and Titles? *Dan.* 2. 38. *Iſa.* 44. 28. Chap. 45. 1. And why is not *Alexander* the Great called the vilest of them all? For what right had he to all the World, but that of his own Lust? and the same may be said of them all.

3. But what need of all this? Was not *Antiochus Epiphanes* the Son of *Antiochus* the Great? And therefore there must be some other cause of this denomination, and another person found as the

the Subject thereof. (3.) If *Antiochus Eiphanes* be the Person here described, he must also be intended by him who is called the King of the *North*, verse 40. but that he is not, as shall appear upon the place. And it is a thing observable, that this Vile Person, in all the long description given of him, is never called the King of the *North*. But I add no more at present, to disprove the common perswasion; for every part of the description will give us new Arguments, and therefore we shall take them as they fall in our way.

2. Therefore by this Vile Person is understood the Bishop of *Rome*, as the seventh Head, and eighth King of the *Roman* Empire in the *West*, or the Pope in union and conjunction with the ten Horns, or Kings in *Europe*. For (1.) He stood up for the Kingdom upon the Fall of the Christian *Cæsar* in the *West*. (2.) All the Particulars in the Text will roundly agree to him, for he is a Vile Person, he is forced to contend long, before he obtain a willingness in the World to confer upon him the Honour of the *Roman* Kingdom; he came in first peaceably, and by degrees, and he became strong by flatteries. (3.) As we proceed, we shall find, that all the parts of the following description do agree to him: And therefore I leave other Arguments to their proper and peculiar places.

3. Called a vile person, because that such an one he is: (1.) In himself, in point of low rank, and mean descent; and also in respect of the meanness of his primitive state, before the days of *Constantine*; for then was he only a poor Pastor of one Church in the City *Rome*: And he is
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base in respect of Apostacy, Doctrine, and Manners, if any in the world may be so called. (2.) In the sight of *Jesus Christ* the Lord, whose Vicar he pretends to be, and in the judgment of all who have their eyes open to see.

4. *And in his Estate, or upon his Base, shall stand up a Vile Person*: That is, the Bishop of Rome shall stand up upon the Fall of the Emperor in the *West*, and shall put in for the Kingdom, and succeed in it, and so become the seventh Idolatrous Head of the *Roman Empire*, and the eighth King thereof. See upon *Rev.* 17. 10, 11.

Quest. 38. *To whom they shall not give the honour of the Kingdom.*

1. The Kingdom which the Pope doth pretend unto, which he hath usurped, and which he doth to this day hold, according to his power, is both Spiritual and Temporal: For he pretends unto, by Divine Right, a Spiritual Monarchy over the whole Church of Christ in the World: So doth he pretend unto a Monarchical Power over the whole world.

2. *The Glory of the Kingdom*: (1.) The Glory of the Kingdom, as here intended, according to the design of the Prophecy thus far, which hath gone all upon the Civil Power, is the Glory of Secular Dominion, and Regal Majesty. (2.) He is to be esteemed the seventh Idolatrous Head, and the eighth King of the *Roman Empire* in the *West*, from the very instant of the final Fall of the Christian *Cæsar* there, according to *Rev.* 13. 1. Chap. 17. 8—11. and the Rules there given for direction. (3.) Nevertheless, if we look at the height

height and fulness of actual Power, Authority, Glory, Splendor, and Majesty in the Empire, they refused for a long time to yield it unto him; neither did he for a long time obtain the same. For it's generally observed, that some of the great ones of the Empire could not be brought to yield secular prehemineny unto the Beast, until about, or after the time of *Hildebrand*. (4.) Many there have been who never could, and many there are who never will give to this Vile Person the Honour of the Kingdom: He may force it from them, but they never will give it to such a base and vile person as the Bishop of *Rome*.

3. Therefore we may observe in the Text, how these Words follow the former, as an effect followeth upon its cause: They look upon him as a low, base, contemptible person, and therefore they could not at the first endure that he should lift up the head above Kingdoms, Kings, and Emperors.

Quest. 39. *But he shall come in peaceably, and obtain (hold, make strong) the Kingdom by Flatteries?*

1. *He shall come in peaceably*; or in peace, or quietness. Not (1.) with War, as in all the former Kings, Kingdoms, and States; and therefore the entrance of this person upon his Kingdom hath this peculiarity in it, that it was not by War, or force of Arms. We know that all the Four Great Kingdoms of the World do come and go by Force and Power, and the Christian state of the *Roman* Kingdom came in, and was established by War; but behold here a new method, and therefore

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therefore a notable mark whereby to know the person intended. (2.) But *Antiochus Epiphanes* cannot be the person intended : For if so, either he came in peace and quietness to the Kingdom, or he came not so to it. If he came in peace, then 1. How can it be said, that he came to the Kingdom neither by right of succession, nor by the election of the people; but on the contrary, by the favour and help of Foreign Kings? for so they who plead for him do affirm. 2. Suppose yet again, that he came in peace, why is a special mark put upon him in this respect, rather than any else? Did none enter their Kingdoms peaceably but he? If he came not in peaceably, then he is not the person intended, for the person intended cometh to his Kingdom in a peaceable manner. (3.) Therefore Antichrist must be the person intended; for his first coming and entrance was as here foretold, and not as the several Kings and Kingdoms before him.

2. *And obtain the Kingdom by flatteries*: (1.) By flatteries; that is, Falsities smoothed over with a fair pretence of truth; so the word signifies, *Isa.* 30. 11. and so it was foretold that the coming of Antichrist should be, *2 Thess.* 2. 9—11. *2 Tim.* 4. 2. And we know that so the Bishop of Rome came to his Kingdom. (2.) He shall obtain, apprehend, make strong, hold and keep the Kingdom: So the word signifieth; and all is true of him upon whom we fix, even the Bishop of Rome.

3. Mark the dependance of the Words: For (1.) They look upon him as a poor contemptible person; the silly Pastor of the particular Church at Rome; and would not at first allow

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him the honour of an Imperial Kingdom over them. (2.) What then doth he? Why he cometh in after a quiet peaceable manner, for at first he neither could, nor durst do otherwise. (3.) Then he betaketh himself unto his Flattering and deceiving method. (4.) And so by these he got hold of the Kingdom, and holds it to this day.

3. And therefore the Pope must be here intended, for all things agree to him plainly and evidently; but of *Antiochus* they are not true, and to him they never can agree. For his Familiarity with mean Persons, playing, trifling, drinking and washing with them, (which are the things alledged by such as plead for him) as also his casting abroad Money, and giving Gifts, cannot answer the Flatteries here intended, for they must be of an higher nature. For can we imagine, that the Holy Ghost gives us an account of *Antiochus's* playing with Boys and Fellows in the Streets?

Verses 22, 23, 24.

1. The design of these Verses is not to describe any War made by this vile Person (whoever he be): For there is not one word of War in them, as made by the person here described. It is indeed, Verse 22d, said, *And with the arms of a flood*——: But not one word of War made by the Vile Person himself; and therefore let the Text be well considered, and all parts of it.

2. Therefore here is not intended that which some call the first Expedition of *Antiochus Epiphanes*

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nes into *Egypt*, and the first War he made against it : For if no war at all be intended, then not that War. But I add (1.) They who plead for *Antiochus* cannot agree among themselves about that Expedition of his, which they suppose to be intended ; some of them saying, it was into *Syria*, some into *Egypt*, and some say *Phœnicia*. (2.) They who will have this to be the first Expedition of *Antiochus* into *Egypt*, are not able (upon that supposition) to make good their ground, as to the third Expedition of his into the same Countrey, which they plead for, as we may hear afterwards ; for upon their own Principles, they must let go, either this their first, or what they make to be their third, or last ; and therefore they must be forced to let go *Antiochus Epiphanes* himself, which yet will be no loss, for we are able to furnish them with a fitter Person.

3. Therefore again, here is not intended the Wars of Antichrist with the *Turks* and *Waldenses*, as Mr. *Parker* thought. For, (1.) the time would be too soon for either of these Wars, as will appear after. (2.) The first intimation we have of the Wars of this person, is in the 25th Verse, and not before. (3.) If we should place the Wars of Antichrist with the *Turks* and *Waldenses* in these Verses, we must have them both again a second time, and according to Mr. *Parker*, a third time ; a thing not to be supposed in one and the same Prophecy ; unless it were such as we have in *Dan. 2d* and *7th* Chapters, where the one part is purely an Exposition of the other, as here it is not.

4. The scope then of these Verses is, to lay before us more particularly what was more generally proposed in *Verse 21*. That is, to give us a more particular account of the Bishop of *Rome*, his entrance upon, obtaining and securing to himself the Kingdom. For here we have the same described, 1. By the Antecedents: As *First*, The breaking the Arms or Power of the Roman Empire in the *West*; *And arms from before him shall be broken*. And this breaking set forth by the cause, or means; *The arms by a flood shall be overflowed from before him*. Secondly, The breaking or falling of the Emperor himself in the *West*; *And also the Prince of the Covenant*. 2. By the Causes or Mediums, *First*, Deceitful working; set forth (1.) by the adjunct time when, as we render it: *And after the league made with him, he shall* ——— (2.) By the Effects obtained hereby: *He shall come up, shall become strong*. Set forth by the subject place where; *In a small or little Nation: He shall enter upon, or into the fattest places* ——— And this last set forth by the adjunct manner how: *He shall enter peaceably* ——— Second Medium is, giving liberally to his Priests: *And he shall do that which his fathers have not done, nor* ——— *he shall scatter among them* — Third Medium is, his contriving methods and ways how he may bring their strongest places, some way or other, under his power: *And he shall think thoughts*. And all set forth by the adjunct time, how long, *Even for a time*.

Quest. 40. What is the sense of these words,
*By the arms of a Flood they shall be overflown
 before him : Or the Arms by an Inundati-
 on shall be overflown from before him,
 and shall be broken.*

1. The Lord being about to shew how the Bishop of *Rome* was to come to his Kingdom, leads us back to the consideration of what was necessarily antecedent thereunto ; to wit, the breaking of the Empire by Barbarous Nations ; as also the removal of the Emperor himself. For the third State of the *Roman* Empire could not take place before the second was removed ; and the eighth King could not set up, as such, before the Fall of the seventh, as we are given to understand, *Rev.* 17. 8 — 11. And therefore tho' mention be made of the standing up of the Bishop of *Rome* in the 21st Verse, we are not to suppose that in the 22d Verse we have something that came to pass afterwards : But seeing the Angel is giving a particular account of the whole matter, therefore he tells us of this necessary antecedent.

2. If we take the words as render'd by ours : *And with the arms of a flood they shall be overflown from before him, and shall be broken* : The sense will be, that by the Arms or Powers of a Flood of barbarous Nations, they of the *Roman* Empire in the *West* should be broken, and so removed from before him, who was after to arise ; and who together with the new ten Kings, or Kingdoms, was to make up a new Empire in the same part of the world ; and thus the sense comes home to our purpose.

3. But there is another Translation of the words, and that exactly according to the *Hebrew*, and used by *Montanus* and others, and more consonant to the *Logick* of the Context, thus: *The arms by an Inundation shall be overflown from before him, and broken, or shall be broken*: And then the sense will be, that the arms, or Powers in the *West* should be, by an Inundation, or flood of barbarous Nations, overflown and be broken from before him; that is, from before the Bishop of *Rome*, who was to arise, as above said. This is the true and genuine Translation, the most natural and logical, as might be proved; but there is no need, for either way comes to our purpose in general, and that very well.

4. And therefore let it here be considered how the words thus far agree, and that to an hair, with what we affirm concerning the Antichristian State of the *Roman Kingdom*, as foretold and described in these and the following Verses. And let the words be compared to what can be devised concerning *Antiochus Epiphanes*; of which more by and by.

Quest. 41. *And also the Prince of the Covenant.*
Who is this Prince of the Covenant?

1. They who plead for *Antiochus* are at a great loss about this Prince of the Covenant, and very much differing in their Apprehensions. Some will have God himself intended; some will have *Ptolomeus Epiphanes*; some *Seleucus Philopator*; some *Judas Macchabeus*; some *Ptolomeus Philopator*, and some will have Antichrist intended; but all these are rejected by Dr. *Willet* himself,

self, (a mighty Pleader for *Antiochus Epiphanes*.)

2. The Doctor (having rejected those above named) fixeth upon *Tryphon*, who was a principal man in compounding and making a League with *Antiochus* (after some Battel) that he should have the Tutelage of the young King of the *Egyptians*, *Philometor* his Nephew. But then how was he broken? *Antiochus Epiphanes* caused him to be taken away, that he might work his pleasure without any let. I answer, (1.) I am ready to think, that if some prejudice had not been in the way of these judicious men, any of them would upon the first sight have concluded, that some extraordinary Covenant was here intended, and not have fixed upon a trifling agreement between *Antiochus* and some *Egyptians*, of whom *Tryphon* was one. A thing the Church of God was not so much concerned in, as that it must be informed thereof in such an emphatical manner: *And also the Prince of the Covenant*: Surely some other thing must be intended. (2.) If a Confederacy be intended, and if *Typhon* (or who they please) be only a Confederate, how comes he to be called the Prince of the Covenant? For this is not a Phrase usual or suitable to signify a Confederate: Are not both Parties equally Princes in such a Civil Covenant? Or if one of the Parties must be so emphatically called the Prince of the Covenant (for I know not what mysterious cause) how cometh this honour to fall upon *Tryphon*, the Inferior, and not upon *Antiochus* the Superior? No Answer can be given, but that to have put it upon *Antiochus* would not have served the turn in their application; for

otherwise *Antiochus* must have had the honour.

3. Therefore by the Prince of the Covenant must be understood and intended some great person of great note, in respect of the Christian Religion, who was a King over the People professing it, or a maintainer and defender of it. This much must be granted, considering what hath been said and proved: But still the question will be, What Prince is in a special manner intended? To which I answer,

4. Not the Princes of the *Waldenses*, as Mr. *Parker* supposed. For, (1.) these Princes were many at the same time; but the Text speaks only of one in the Singular Number. (2.) How could the *Waldenses* come in so soon? For in the particular declaration of things, relating to the Bishop of *Rome*, as the King of the Antichristian State, we have as yet heard nothing, but the mention of a meer antecedent; to wit, the breaking of the *Roman* Empire in the *West*; and shall we admit the *Waldenses* as the very next thing? whereas they did not appear in the world before the 11th Century, or about that time. (3.) This mistake about the Prince of the Covenant, ariseth from another mistake; to wit, that the Wars of Antichrist (or some part of them) are described in these Verses; which they are not, as may appear from what was said above, and may further appear hereafter.

5. Therefore the Prince of the Covenant is the Christian Emperor in the *West*; for not only the Kingdom or Empire it self must be broken (as was proved) but also the King or Emperor himself, that full way may be made for the
King

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King that is to follow. And all these things are plain and rational, true in themselves, and evident in the Text.

Quest. 42. *The League made with him, (or the Association :) What is this League or Association ?*

1. They who plead for the continuation of the History of *Antiochus*, think that by this League is intended the Covenant made between him and some in the Land of *Egypt*, whereof mention was made above, and which they will have intended in the last words of the foregoing verse, *The Prince of the Covenant*. But we may pardon them herein, seeing they are forced so to apply these words in compliance with their supposed sense of the words before-named. But we have shewed before, that no such Covenant, as they suppose, is there held forth. And it will also appear, as we proceed, that the League there mentioned hath no special respect to the Covenant there signified.

2. Mr. *Parker* applieth this League, or joining, to the days of the *Waldenses*, tho he knows not what to fix upon in particular. He thinks it may respect the Pope's Abbots, Legats, Bishops, depending on him as their Head; or, saith he, it may respect the *Waldensian* Princes putting themselves into the Company of Antichrist, as his Instruments, upon promise of fair treaty—. But to this I answer, that this his application proceedeth from his great mistake mentioned above, to wit, his supposing that the Wars of the Pope against the *Turks* and *Waldenses* are held forth

forth in these Verses; which is nothing so, as we have heard, and may yet hear.

3. Some have apply'd the words unto the Christian Emperor's joining himself unto the Bishop of *Rome* to help, and upon special occasion to defend him. This hath in it the greatest appearance of truth of any we have yet heard, yea, and may be in part intended: For the Bishop of *Rome* did in a most cunning and deceitful manner improve all those aids and helps unto his own advantage and advancement.

4. But that which I take to be the design of the words, and the thing intended by the Holy Ghost is, to point us unto the ten Kings of *Europe*, their joining or associating themselves unto the Bishop of *Rome*, so as to become one Kingdom with him, and under his Headship, their giving and dedicating their service unto him, their becoming wholly at his Devotion. And that this is the sense of the words, may appear, if we consider, (1.) how exactly this agreeth to what we have *Rev.* 17. 17. For God hath put in their hearts to fulfil his will, and to agree—Compare Verses 12—14. (2.) It agreeth with what we have, *Rev.* 13. 1. A Beast with seven Heads, and ten Horns, and Crowns upon the Horns. (3.) It agreeth with the proper signification of the *Hebrew* Noun here used (which we render League) for being derived of the Reciprocal Conjugation (*Hithpael*) we may render it a self-Association or Joining, and therefore may very well lay forth the practice of those Kings, in their most devout giving themselves and their service to the Beast, of their own will and pleasure. (4.) It agreeth with the sense and signification

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cation of the prefix set before the Noun in the *Hebrew*, which we render (after); and may be rendred (because of): For whether way we render it, it will come home to our purpose. For as from the time of the foresaid Association, or joining of the Kings of the Earth unto the Pope, he hath wrought deceitfully; so through or because of the same thing, hath he both had and taken great advantage of deceiving, and so of promoting his own interest in the world. (5.) This application agreeth with the design and natural order of all these Verses: For we have, *First*, The removing of what lay in the way of the Pope; that is, the Christian State of the *Roman Empire* in the *West*, with its King. And then in the next place we have the ten Kings joining themselves unto him; and so he and they coalescing into one great Kingdom or Empire; and then after all, and having such an advantage, he improveth the same, as ye may see in the following words. (6.) And who knows not how all correspond with what is seen and known in the world, ever since the Fall of the *Western Empire*?

Quest. 43. *And after — he shall work deceitfully, and he shall come up (or ascend) and shall become strong with (in) a small (little) people or nation?*

1. These things are not to be applied to *Antiochus*, as the Pleaders for him would have it, in that which they call his first Expedition into *Egypt*. For, (1.) That which they make his deceitful dealing at that time in *Egypt*, was no such
extra-

extraordinary thing, as that a special mark should be set upon it, above all the deceits used by his Predecessors, or Successors: For was not deceitful working the constant method of them all, when they saw it for their purpose so to work? But the deceitful working in the Text must hold forth some extraordinary way or method of deceiving the world, seeing it is signalized above all the deceivings found among all the forementioned Kings. (2.) He who is here intended, ascends in his Kingdom, and becomes strong by his deceitful working; but so it was not with *Antiochus Epiphanes*, in his first Expedition into *Egypt*: For by the confession of those who plead for him, he presently lost again all that he had gained. And we are not to think that the Spirit would use two such emphatical Expressions, *He shall ascend, he shall become strong*, to set forth what *Antiochus* had gotten, as it were, to day, but lost to morrow. (3.) As the Pleaders for *Antiochus* pass over those words, *He shall ascend, or come up*, without any notice, so they give us a very poor and slender application of the last words of the same Verse; *and shall become strong with a small people*: That is, saith Dr. Willet, under this pretence (of being the Protector of his Nephew) he entreth into *Egypt*, but with a small company, being not suspected as an Enemy, but held as a Friend.

2. These things therefore are to be applied to the Bishop of *Rome*, after his union with the ten Kings of *Europe*; for all of them agree roundly and fully to him, as will appear by a particular consideration. (1.) *After—be shall work deceitfully*. First, I say, was there ever a more deceitful

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ceitful worker in the world? And were there ever any deceiving Methods like his? *2 Thes. 2. 9—12. 1 Tim. 4. 1—3. Rev. 13. 12—14. Chap. 17. 2—5. Chap. 18. 23.* Secondly, Was it not upon his having and taking the advantage of the forementioned Association with the Kings of *Europe*, that he proceeds in working deceitfully to promote his own interest? (2.) *He shall come up, or ascend*: Here we have one of the effects obtained by deceitful working: For by degrees (as the word will also admit) he gets up, and mounts aloft into his intended and desired Kingdom. (3.) *He shall become Strong*: And is not the Bishop of *Rome* become a mighty King in the world, ever since the Kings of *Europe* became his Vassals and Slaves? And hath not his Kingdom gotten wonderful rooting in the Earth, by getting into the Souls and Consciences of People? I dare affirm it, because I can prove it, that the *Roman* Antichristian Kingdom is the strongest Earthly Kingdom that ever was in the World. (4.) *With a small people*, or rather, *in a small or little nation*: That is, in the Nation of the ten Horns of the Beast, or Tenement of the ten Kings of *Europe* in the *West*, who have given their strength and power unto the Beast, or Bishop of *Rome*. For, (1.) We know that his Kingdom is properly in *Europe*, or that part of the world so called. (2.) And it is known that his strength lieth in those Horns; for both Scripture and Experience give in their Testimony. (3.) But it will be said, how can the Tenement of the ten Kings be called, *a little nation*? I answer; it is so called by way of comparison; for tho large in it self, yet but little, if compared, as appeareth thus.

thus. 1. The Tenement of the ten Kings, intended by the Horns, is far short of the whole compass of all *Europe*, as is known. 2. *Europe* is far short of the compass of the whole *Roman Kingdom*, *East* and *West*. 3. The *Roman* in its height and greatest extent of Dominion was far short of the whole compass of the then known World, *Asia*, *Europe*, *Africa*. 4. The then known world was far short of the compass of the whole world, as is known at this day. Therefore, the Nation of the ten Kings is justly called, a *small or little nation*. (5.) I suppose the logical sense is thus; He shall become strong, tho but in, or with, a *little, or small nation*: Hereby letting us understand, that tho but a little part of the world, or great *Roman Empire*, fell at first to the share of the Bishop of *Rome*, for his Kingdom; yet in that little part he should become wonderful strong; yea, obtain the strongest of all Earthly Kingdoms: And indeed so it hath come to pass. For what Kingdom so strong, mighty, and invincible, as the *Roman Antichristian Kingdom* hath been, and still continueth to be? And the Causes and Reasons are many; among which it is none of the least, That that same Kingdom hath gotten such deep rooting in the Souls, Hearts, and Consciences of its miserable and miserably enslaved Subjects.

Quest.

Quest. 44. Upon Verse 24. *And he shall enter peaceably upon the fattest places* — What the sense?

1. These things are not to be applied to *Antiochus Epiphanes*, for these words cannot be verified of him, *He shall do that which his Fathers have not done, nor his* — For who dare say, that he excelled all his Predecessors in Exploits? But it is commonly said, that the Comparison respects not their Exploits in general, but only with a relation to *Egypt*. I answer, Who said so? For the words are general, absolute, and not restrained by any word in Text, or Context: And there are good Historians, who will say, that his Father, *Antiochus* the Great, did no less Exploits against *Egypt* than he did. And who can rationally imagine, that the Spirit would use so many words, and so emphatical, in telling the Church, that *Antiochus* was to do greater matters against *Egypt* than any of his Predecessors had done? I say, who can imagine any such thing upon due consideration? knowing how little all his Exploits in *Egypt* were, if compared to other things in the Prophecy; and knowing how little advantage it is to the Church of God (either then, or now) to be informed thereof, rather than of many far greater things, which either are wholly omitted, or but easily touched.

2. These things are to be applied to the Bishop of *Rome*, even as the things above mentioned; for we shall find all agree to him easily and plainly.

(1.) He

(1.) *He shall enter peaceably upon the fatteſt Places of the Province:* By Province we are to underſtand the little, or ſmall nation, mentioned above; and whether the Biſhop of Rome hath, or hath not entred upon the *fatteſt Places*, Parts and Things of *Europe*, let all *Europe* it ſelf judge from its own knowledge and experience.

(2.) *He ſhall do that which his Fathers —*

1. He entred not by War, but in a quiet, peaceable, cunning manner, upon the *fatteſt Places*: And thus we know it was with the Biſhop of Rome, who, in a manner, bewitched the *fatteſt Places*, Parts and Things of *Europe* into his own power and poſſeſſion. And therefore it is evident *Antiochus* cannot be here intended; for by Force and Power he entred upon the beſt places of *Egypr*, and not in peace. 2. *Fathers* here may be conſidered two ways. *Fiſt*, As holding forth his Spiritual Predeceſſors, to wit, his Predeceſſors in the Paſtoral Office in the Church in Rome, here (called his Fathers ſimply.) And then the Apoſtles (here called, *Fathers of his Fathers*.) *Secondly*, The Words may intend his Temporal or Civil Fathers. And if ſo, they muſt be fiſt, his Predeceſſors in the Chriſtian State of the *Roman Empire*, here called Fathers. *Secondly*, His Predeceſſors in the *Pagan State* of the ſame Empire, here called Fathers. The latter of theſe ſeems moſt conſonant to this part of the Hiſtory; for in it he is conſidered as the great King of the *Roman Empire* in the *Weſt*, and as in union with the ten Kings of *Europe*, as was ſhewed. And therefore his Fathers ſeem to be the *Roman Emperors* that were before him; fiſt the *Pagan*, and then the Chriſtian. But the Reader ſhall chuſe, for both may come in. 3. His doing here may be taken, *Fiſt*, In general, as reſpecting

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respecting all his Actings, from this time to the end of his Kingdom; and if we so take them, we shall find them most truly applicable to the Bishop of *Rome*, as the seventh Head, and eighth King; for, whoever that went before him, hath done what he hath, or as he hath done? *Secondly*, They may be applied more specially, according to the design of this Verse: And if so, O how true are all the Words, as to him? For tho there were before him violence and oppression in every Kingdom, yet none ever made such havoc and spoil of his Subjects, as this spiritual Beast hath made. 4. This latter way of application seemeth here intended; because these doings follow immediately upon the report of his entrance *upon the fattest places of the Province* (of the European Kingdom) and because of the prey and spoil after mentioned: And therefore in the words is held forth the dreadful spoil and robbery committed upon the ten Kingdoms, and the cursed abuse thereof.

(3.) *He shall scatter among them the prey, and—* What he hath unjustly taken from the owners, he shall bountifully bestow on his Priests of all sorts; giving them fat Benefices, Livings, Preferments; and all to promote and strengthen his own interest: All these things are known by long and sad experience.

(4.) *And he shall think thoughts, or devise devices against the Strong holds:* He (together with his cursed Cabal) shall go to work, plotting and contriving how he may obtain all the Strong Holds of the ten Kingdoms into his own power, and secured for his own interest; And are not these things so? And was there any Strong Hold or

Place of defence, and of any note, which the Bishop of *Rome* (after he became the seventh Head, and eighth King of the Kingdom) did not labour to make sure, and some way or other subservient to his own interest? And did he not in process of time, in a great measure (if not wholly) obtain the desire of his Soul, and that in all the ten Kingdoms of Europe? O foolish Kings and Princes, when will ye be wise, when will ye repent and come to your duty? according to *Rev. 17. 12* — *17.* The time will come.

(5.) *And for a time:* For a short time, say some, applying it to *Antiochus Epiphanes*, which was before disproved. But we say, for a long time, applying it to Antichrist, upon better reason, as may appear from what hath been said. It may be, that the whole time of the continuance of the Beast is here intended, tho indefinitely expressed. And thus we have done with the first thing in the first Part; and therefore have seen the ways and means by the which the Bishop of *Rome* entred upon, and secured to himself the *Roman Kingdom* in the *West*. Proceed we now to the Second.

How the Bishop of Rome (being set up, and established as the seventh Head, and eighth King) laboured, by making War, to enlarge his Dominion, and secure his Kingdom; as in Verses 25 — 30.

1. In these *Verses* we have the second thing contained in the first principal part of the History of the Antichristian State of the *Roman Kingdom*;

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dom; to wit, how the Bishop of *Rome* being established in his Kingdom, laboured by making War, to enlarge and secure the same. That Wars are described in this part of the History, is evident at the sight, and acknowledged of all intelligent persons: And to clear the matter, we may consider as followeth.

2. These Wars are such as are made, either by *Antiochus Epiphanes*, or by the Bishop of *Rome*, for none imagine a third: But they are not Wars made by *Antiochus*. For, (1.) We have before so excluded him, as that he cannot come in here; for if he be not in the foregoing *Verses*, (as hath been proved) he cannot be in those that follow. (2.) Such a not standing of the King of the *South*, as in *Verse* the 25th. such a destroying of him, as in *Verse* 26. cannot be applied to the Victories of *Antiochus Epiphanes* over the King of *Egypt*: For the little he gained at his first Expedition into *Egypt* was soon lost, as is confessed by such as do plead for him. And at his second Expedition he was ignominiously repulsed by the Word and Command of the *Roman* Ambassador *Popilius*. (3.) Whereas the Pleaders for *Antiochus* will have this which we call his second Expedition, to be his third. I answer, 1. The Text from *Verse* the 20th. to *Verse* 31. telleth us but of two Expeditions of this Vile Person against the King of the *South*; the first of them *Verses* 25 — 28. the second *Verse* 29. As for *Verses* 21 — 24. we have before proved, that no such thing is intended. 2. There are good Expositors and Historians who flatly deny, that any third Expedition of *Antiochus Epiphanes* can be found in History; of which more upon the 29th *Verse*. (4.) How

can it be said that *Antiochus* returned into his own Land with such great Riches as are intended, *Verse* the 28th. As for the spoil of his Army (which they pretend is intended) what more ordinary? And therefore how cometh it here under such a remark? And so we say of what they call the gift of *Ptolomy*. (5) How is it verified in History, that the Ships of *Chittim* came against *Epiphanes*? They say, because *Popilius* came Ambassador in a Ship. I answer: A poor evasion of an Argument, and fit of it self to cast the Scales in the whole Controversie: And therefore we conclude, that none of the Wars of *Antiochus Epiphanes* are here intended. And therefore it remaineth, that Wars made by the Bishop are intended. For in the particular Explanation, we shall find all things running on that side.

3. The War therefore in these *Verses* is nothing else but that commonly called, The Holy War, made by the Bishop of *Rome* against the *Saracens* and *Turks* in the *Southern* parts; that is, in *Palestine*, *Egypt*, and else-where, as they had occasion. For, (1.) It is known of all, that first the *Saracens* under *Mahomet*, and after them the *Turks*, became the Lords of the *South*, from about the Year 630. (2.) It is also known, that the Pope at, or about the Year 1090, or 1094, or 1096. stirred up the Princes of *Europe*, and sent them to make War against the *Turks*. And we know not of any War of his made against any Kings of the *South* but the *Turks*. And all know likewise, how that War is set forth by the honourable name of Holy War.

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4. All the War here intended, and made by this Vile Person (the Bishop of Rome) against the King of the South (the Turk) as in these expressed, seemeth to be given forth after the manner of two Expeditions; the one whereof in *Verses 25 — 28.* The other, *Verses 29, 30.* For, (1.) we see that in *Verses 25 — 28.* all runs (as to outward appearance) upon one Expedition. And then *Verses 29, 30.* we have express intimation of a new Expedition towards the South. (2.) In the History of the Holy War we may find this distribution vindicated; for tho in all there were many goings from Europe to the Southern Parts, to manage that War, yet may all be reduced to two principal goings. The first begun about the Year 1094, or 1096. the second about the Year 1209, or as some 1146. For I find Writers varying in fixing their Periods.

The First great and famous Expedition of the Bishop of Rome, in his Vassals, against the Turks, Verses 25 — 28.

5. The first of these Expeditions we have in these *Verses*, where we have, *First*, The Bishop of Rome beginning the War, and invading the King of the South (or Turk;) *And he shall stir up his Power: Secondly*, The opposition made by the King of the South; *And the King of the South shall be stirred up to battel with — Thirdly*, The event; *But he shall not stand.* And that set forth by the Causes. (1.) The cunning devices of his Enemies: *For they shall forecast — (2.)* The treachery of his own Friends: *Yea, they that feed of the*

portion of his meat shall destroy him : And then all this set forth by certain Effects, or consequent Events. 1. *His army shall overflow, or be overflown.* 2. *Some new mischievous designs in the Hearts of these Kings: And both these Kings hearts shall be to do mischief: And that of their Hearts set forth by the external Effects: And they shall speak lies at one table.* And the whole set forth by the Effect denied: *But it shall not prosper: Proved by the Cause: For the end is at the time appointed.* In the Fourth place we have the Vile Person, or Pope, returning to his own Land: *Then shall he return to his own land.* And this set forth (1.) By the Adjunct manner how; *With great riches:* (2.) Both set forth by the Effects. (1.) *His heart against the holy Covenant.* (2.) *He shall do——.* (3.) *Return to his own Land.* But these things must be more narrowly lookt into in the Explanation; for at present I take them as they seem to lie in the Text.

Quest. 45. On Verse 25. *And he shall stir up his Power, and his Courage——?*

1. *He shall stir up:* The Bishop of Rome shall stir up, partly by a most effectual Oration made at Claremount; partly afterwards by his Predicants in all the Countries of the ten Horns. 2. *His Power:* His Power of the ten Horns, or Princes in the West, whom he did wonderfully inflame to war against the Turks, to recover (forsooth) the Holy Land. 3. *And his courage, or his Heart, shall be against the King of the South:* Against the Turks and Saracens, who then possessed the South. 4. *And with a great army:* Some say,
six

six hundred thousand Foot, and one hundred thousand Horse. 5. *And the King of the South shall be stirred up* — The *Turks* opposed with an incredible Multitude, under divers principal persons, in divers places, and at divers times. 6. *But he shall not stand*: For the *Turks* were broken down by the Armies of the Pope, one part after another, for many years together. 7. *For they shall think thoughts against him*: Here we have the Cause, or Medium of the foresaid not standing of the *Turks*; for the Antichristian Captains made way for their Conquests by politick and cunning designs and plotting with the Domestick Christians of those parts.

Quest. 46. Verse 26. *And they who feed of the portion of his meat shall destroy him, and — ?*

1. *They who eat —* (1). Here we have a second cause of the not standing of the *Turk*. (2.) They of his own Religion, or such as live and depend upon him, shall betray him, to the breaking of him. A special Instance hereof we have at the taking of *Antioch*; for it was betrayed to the Christians by one from within; tho it be not agreed among Historians, whether he was some Christian, or some *Turk*. (3.) Some give the sense thus: And eating the Portion of his Meat, they shall break him down. That is, the Christian Army under pretence of true and peaceable Commerce, and Table-Society, plotted designs against the *Turks*; and so it was at divers times.

2. *And his army shall overflow, or be overflown.* If (1.) we refer these Words to the *Turks* (as the coherence seemeth to carry it) the sense must be, that the Army of the *Turks*, at this time was overflown by the Christians, and brought to nothing, and this is true. (2.) But if we refer the Words to Antichrist, which agreeth with the History, and matter of fact, the sense will be, That now way being made by the foresaid Methods, the Army of the Christians prevailed wonderfully, and overflowed into all parts like a mighty torrent, or flood; and indeed so it was.
3. *And many shall fall down slain:* For incredible Multitudes were slain in this War, not of *Turks* only, but of Christians also.

Quest. 47. On Verse 27. *And both these Kings hearts shall be to do mischief, and——?*

1. *And both these Kings hearts——* The heart of the Pope, in his own Princes, and Captains of the *West*; and the heart of the *Turk* in his Princes and Captains of the South.

2. *Shall be to do mischief:* Not only to do mischief in general, which was the common design of all their hearts; but also in a special manner do destroy one another, by all means possible, whether right, or wrong: For Conscientious proceeding was not much in use in those days, no not in the Holy War it self.

3. *And*

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3. *And they shall speak lies at one table*: They shall dissemble one with another, pretending honesty, but intending wickedness and treachery; as is evident in the History of the Holy War. And tho this was very much the constant practice during that War, yet here seemeth to be a respect to some designs they had one upon another, after that overthrow of the *Turks*, mentioned Verses 25, 26.

4. *But it shall not prosper*: That is, their endeavours utterly to destroy each other, shall not take effect: For as the Pope must not, at that time, absolutely prevail to destroy the *Turks*, who were to be continued and reserved for a further purpose, Rev. 9. 13—21. So the *Turks* must not prevail to destroy the Kingdom of the Pope, which was to continue its 42 Months.

5. *For yet the end shall be at the time appointed*: So here we have the cause why their Designs for mischief must not stand and prosper. For tho both these Kings must come to their ends, yet the appointed time of that end was not then come; and therefore unto then they must continue.

Quest. 48. On Verse 28. *Then shall he return to his own Land with — and his heart shall be — ?*

1. *Then he shall return*—— For after the conquest of *Asia*, *Syria*, and *Judea*, a great part of the Pope's Army joyfully returned with great Riches, got in the Tents of *Corbanas*, and from the *Saracens* at *Askelen*, in *Antioch* and *Jerusalem*.

2. *And*

2. And his heart shall be against the holy Covenant.

(1.) The Covenant intended is the Gospel Covenant, considered together with all its Ordinances of Worship and Discipline, as also its Professors. (2.) To have the heart against it, holds forth not only the inward design of the Soul of the Pope, but also all the ways and methods used by him, for the utter extinction of the same Covenant, and ruin of its Professors. (3.) A special respect is here had unto that famous dispensation of the *Waldenses* and *Albigenses*; for against the Gospel Covenant, as professed by that People, was the heart of the Pope set, and that with all possible and cursed endeavours of Persecutions and Wars: And all this was during the very time of the Holy War, as may appear by laying of these things together. 1. The Holy War begun at, or about the Year 1094. 2. The dispensation of the *Waldenses* began in the Year 1160. upon which that people were presently persecuted, and continued so to be. 3. The War against the *Waldenses* began about the Year 1206. and continued about 50 Years. 4. The Holy War ended in the Year 1291. or about that time. 5. We have proved that the History of that Holy War is intended in these *Verses*. 6. As it is evidently known, that about the middle time of the Holy War, the Pope and his Instruments raged against the *Waldenses*: So it is evident the words before us are in the midst of the discourse of that same Holy War; as appeareth by comparing what follows to the same purpose, with what is before.

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3. *And he shall do:* (1.) We are told that the Pope shall do, but we are not told what, or against whom. According to the first sight of the Words, and their following, what is said of the Vile Person's heart being against the Holy Covenant, the sense would seem to be thus; *His heart shall be against* — And therefore he will also do against it to the utmost of his power. (2.) But the following words may cause a doubt; for after mention of his doing, it is said, *He shall return to his own Land*. Now if his doing in the former, respect the *Waldenses*, how can it be said immediately after, *He shall return to his own Land*? For in all his actings against the *Waldenses* and *Albigenses*, his Armies were at home in their own Land; that is, in *Europe*, the Land of the Pope. (3.) Therefore the words may relate to his doing even abroad against the *Turks*: For all his Armies came not home at that time, tho it be said, *He shall return* — And others from *Europe* were daily going abroad, and they were still acting and doing. And the Pope in those days (as to his Armies) might be said to be both at home and abroad; but I leave the Reader to his own judgment.

4. *And he shall return to his own land:* They shall return, at least some of them, from the Wars in the Southern parts, to *Europe*, the Land of the Beast, and his Horns. Here may be signified new and various Expeditions of the Armies of the Pope; for in the History of that War we find, that their way was to do, and return; to do, and return to *Europe*. This seemeth to be the sense of the words, rather than any returning from the Wars against the *Albigenses*. And yet
here

here may be held forth the last most remarkable returning home of the Christian Kings and Princes, in the end of the first Famous Expedition against the *Turks*. For it is here mentioned in the very end of the History of that same first Expedition: And the very next thing we have, is the History of the second. So much for the first Expedition of the Holy War, and the events following thereon.

The second great and famous Expedition of the Bishop of Rome in his Princes and Vassals, against the Turks in the South, Verse 29.

Here in this *verse* we have the Second Expedition for the Holy War; *He shall return, and come towards the South*. Set forth (1.) by the adjunct time when; *at the time appointed be* — (2.) By a Comparison of unlikes; *But it shall not be as the former; so the latter*.

Quest. 49. Verse 29. *At the time appointed he shall come towards the South, but — ?*

1. They who plead for *Antiochus Epiphanes*, will have a third Expedition of his into *Egypt* here intended: I answer, there are able Expositors, and great Historians, who absolutely deny this third pretended Expedition: See *Mr. Parker* upon this Prophecy. So that if any Expedition were intended in these words, it must be his second: But that it cannot be, by their own confession; for they ascribe unto him wonderful success upon that occasion; according to *verses*

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25—28. as they apply; whereas it is far otherwise here.

2. Therefore it is the History of the Wars of Antichrist against the *Turks* that is here continued. And here therefore we have the second Expedition spoken of (as was said above) as is evident in the words: But as for the sense: (1.) *At the time appointed*: the time appointed of the Lord for that purpose. (2.) *He shall return, and come towards the South*: By his Princes and Pilgrims, he shall go to, and make new attempts upon the *Turks* and others in the South (3.) *But it shall not be as the former; so the latter—* (1.) This Expedition shall not be as the first, or like the first. See the like Syntax in the *Hebrew*, Gen. 18. 25. Dent. 1. 17. Isa. 24. 2. (2.) And here therefore we have the disappointment met with in this second Expedition. For God blasted these latter endeavours, even until the Kingdom of *Jerusalem* was lost, and all the Christian Armies utterly expelled, as you may see in the History of that War.

A brief Intimation of the malicious and furious actions of the Pope against the Gospel and its professors, from after the Holy War, and so downward to his end, verse 30.

Verse 30.

1. The scope of this *verse*, so far as I conceive, is to give a brief intimation of the Persecutions, Wars and Massacres, done and acted by the Beast and his Ten Horns in the Nations of *Europe* against the people of the Holy Covenant,
between

between the end of the Holy War, and the end of the 42 Months. For as this 3^d Verse cometh in after the History of the War against the *Turks*, (or Holy War) so it goeth to the end of the 42 Months (or regnant time of the Beast) as was shewed at our entrance to the 21st verse of this Chapter: Only we may observe, that the wrath and malice of the Vile Person against the Holy Covenant and its people, manifested both under and after the Holy War, is but briefly touched in these verses, and this part of the History; because to be more largely taken up, and insisted on afterward in the Second Part, as in verses 33—35. All these things shall appear more fully and plainly as we proceed.

2. And the same is declared in general in these words; *and have indignation against the holy Covenant.* And then more particularly set forth, (1.) By some Antecedents, or Causes, or both: *And the Ships of Chittim shall come against him, and he shall be grieved, and return.* (2.) By a particular intimation of his Actings, Methods and Means used in the prosecution of his indignation. *So shall he do, he shall even return, and have intelligence with them that forsake the holy Covenant.*

Quest. 50. *And the Ships of Chittim shall come against him:* What is the sense?

1. They who plead for *Antiochus* would persuade us, that the coming of *Popilius* in a Ship to *Egypt*, upon an Ambassage, when *Antiochus* was there, is the thing here intended. I Answer (1.) It may be greatly questioned whether or no (Ships) be intended by the word that we have rendered

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rendred, of which after; but supposing it were so, and that Ships are intended, (2.) Who can rationally think that the coming of *Popilius* in a Ship from *Rome*, should be the sense of these words? For who can imagine that the coming of one man, and one Ship, upon an Ambassage, should be expressed by the coming of the Ships of *Chittim* against him? For shall the coming of one Ship, and that for the transporting of one Man, being only upon an Ambassage, be expressed in such words, as may signifie a whole Fleet or Navy of Ships? And therefore we lay aside *Antiochus*.

2. And (not for:) For (1.) in the *Hebrew* this 3d *verse* is not brought in with the rational, but the Copulative Conjunction. (2) They who thus render the words, or follow them so rendred, do so upon a supposition, that an Expedition of *Antiochus* is intended in the 29th *verse*, which was before disproved. And therefore here the Angel is not giving a reason of the disappointment in *Verse* 29, but rather bringing a new part of the History upon the Stage, for the Churches further information.

3. *The Ships of Chittim*: (1.) Some think that (Ships) are not intended by the word which we so render, but properly the Inhabitants of waste, desert or thirsty places; and therefore they render the words, The Inhabitants of waste, or desert places of *Chittim* shall come against him. And for this I say, *First*, We do not find the *Hebrew* Word, in the Form here used, signifying Ships in all the Bible; but in the other sense often. See *Buxtorfius's* Concordance, and how he renders the Word, taking in also this very place. See also

Avenarius

Avenarius in his *Lexicon*. Secondly, *Arias Montanus* leaves both these Words (*Tſum* and *Chittim*) as he found them ; shewing that he was not satisfied with that of (Ships), tho *Paguin* had used it before him. (2.) This Word is no less perplexed (I mean *Chittim*) than the Word (Ships) tho most probable, *Europe* in general, or some special part or place thereof is intended, so far as I can find upon my slender enquiries. 3. But suppose we follow this of desert places, then who, or what are the people intended, who are said to come from these desert places of *Chittim*? I answer, Some say the *Waldenses* and *Albigenses*, who inhabited the waste and desert places whereabout they arose at first, and whither they frequently retired themselves to escape the rage of Antichrist. To this I say, (1.) If we take *Waldenses* and *Albigenses* in a strict and special sense, as pointing at those who made the Church of *Rome* so much work, about so many hundred years ago, they cannot be here intended, unless we must cast the parts of the History out of order. For, *First*, The History of the Holy War ended with the 29th Verse. *Secondly*, The whole of that Famous dispensation of the *Waldenses* and *Albigenses* was during the very time of the Holy War, as appeareth by History, and by what we have in verse 28. Nay, the War with the *Albigenses*, which put an end to that matter, was both begun and ended before the end of the Holy War. *Thirdly*, This verse before us comes after the 29th. and therefore after the History of the Holy War; and therefore the Subject-matter thereof must come after also. (2.) But if we take them in a more general way; that is, for all that have followed them in the same Work
and

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and Faith of Christ Jesus, and may after a sort be called their Offspring; they may be said to be the people intended, if any such at all be intended: Of which more by and by.

4. *These shall come against him*: (1.) Against the Vile Person, the Pope, the Bishop of Rome. (2.) But not when he was about the Holy War in the South, for that is over and past, as we heard before; nor do I know who should come against him then, but such as he went against, to wit, the *Saracens* and *Turks*: But these, whoever they be, are brought in as a distinct People, alarming and vexing the Pope. (3.) Therefore here must be intended some new storm, arising in some parts of *Europe*, threatening, vexing, and grieving the great Man at Rome: As appearing to us we have it in the following Words.

5. Therefore whether we say the Ships of *Chittim*, or the Inhabitants of the waste and desert places of *Chittim*, I am confident here must be intended those who in the Nations of *Europe* have risen and stood up to oppose the Roman Interest, ever since the end of the Holy War (with the *Turks* abroad, and with the *Waldenses* and *Albigenses* at home) especially since the rising of *Luther* and his Companions. To which we must add all that shall hereafter arise and stand up in the same Cause, against the same Papal and Antichristian Interest.

Quest. 51. On the remaining Words of the 30th verse: *Therefore shall he be griev- ed—?*

1. *And he [the Pope] shall be griev- ed*: A remote respect may be here had unto his bad success against the *Turks*; and it is said, that Pope *Lucius* and Pope *Urban* died for grief at the same. But the Text rather speaks of this grief, as caused by the coming of the Ships of *Chittim* against him; and we may guess what grief and vexation of mind the Pope and his Clergy have had, and continue to have, ever since the Lord raised up *Luther* and others to oppose them, and contend with them. 2. *And return*: This doth intimate a new design upon the people of the holy Covenant; for we had him at work against them verse 28. in the very midst of the Holy War; and now upon some new motions and stirrings of theirs, he falleth on again. 3. *And have indignation against the holy Covenant*: That is, against the Gospel it self, for against it now is he filled with indignation, wrath and malice, because the breaking forth of the light thereof troubles his Kingdom of darkness, *John* 3. 20. 4. *And he shall do —*: Here we have his inward indignation, wrath and malice breaking forth into a flame of actual execution, by all bloody and cursed means and methods. 5. *And he shall return*: Here upon some new occasion the Beast is at his bloody and cursed work again. 6. *And he shall have intelligence with them that forsake the holy Covenant*: These are your Apostates

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postates of all sorts, from the Gospel and Faith of our Lord Jesus Christ, whom the Pope respects, as the word may be rendred, as *verse 37.* as his Favourites and beloved Instruments, and with whom he maintains a constant correspondence, and by the help of whom he hath hitherto carried on his work against the Lord Jesus Christ, and by whom he will carry it on to the end: And we are sure that this keeping of correspondence with Forsakers of the holy Covenant hath been great and notorious in this present Age; which I suppose may be one cause why it is here recorded as the very last thing in this part of the History. Thus we have passed through the History of the first part of the Antichristian State; that is, the History of the Bishop of *Rome*, as acting in union and conjunction with the Ten Horns or Kingdoms in the *West*. So that here is nothing else but the History of the Beast with Seven Heads, and Ten Horns, and Ten Crowns upon those Horns, *Rev. 13. verses 1—10.* I do not say that the matter of the History there and here is every way the same; but I say, the same Beast, the same Vile Person, the same part of the Antichristian State, the same Antichristian Kingdom is described in both places. Proceed we now to the History of the other part of the same Antichristian State.

The History of the Vile Person, or Bishop of Rome, as acting in union and conjunction with that part of the Roman Clergy, called the Representative Church of Rome.

1. Now we come to the second principal part of the History of the Antichristian State, which as the former beginneth with the 42 Months, or with the time, times, and half time. And that here we have not the History of *Antiochus Epiphanes*, but of the Antichristian State continued, may appear, (1.) From what hath been already said again and again, and which the Reader is desired to consider without prejudice, and with a free mind. (2.) It may appear from what we have. *verse 35.* to the time of the end, here we have some remarkable time of an end: But *Antiochus* did not continue to the time of the end. For I pray, what famous, remarkable, or extraordinary time of the end was that unto which *Antiochus* continued? But we know that Antichrist is to continue to some famous time of an end; of which we must enquire upon the words. (3.) This will be made manifest from divers weighty Arguments to be raised out of *verse 36.* and such as follow; which we shall forbear to mention, until we come to the Explication.

2. The scope and design of this second part is to give the History of the Bishop of *Rome*, as acting in union and conjunction with that part of the *Roman* Clergy, called the Representative Church of *Rome*. So that the Bishop of *Rome* thus considered, is nothing else but the second
Beast

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Beast described, *Rev.* 13. 11—17. who hath two Horns like a Lamb, and speaketh like a Dragon. And this will appear by comparing *verses* 31—39. of this Chapter, with *verses* 11—18. of the 13th of the *Revelations*: For tho the words be not the same, nor all the particulars, neither of which being meet or necessary; yet we shall find a substantial agreement between the actings of the Beast there, and of the Vile Person here. And therefore see Exposition of that place, and compare it with this, and the Exposition thereof.

3. This part of the History is commodiously reducible to two Heads: For in it we have, *First*, The History of the actings of the Vile Person, or Bishop of Rome, from the beginning of his pretended Supremacy to the end of his time. *Secondly*, We have a description of him in his Pride, Blasphemies, and horrid Idolatries, and such as not only foretels what he was to do, but also doth so characterise him, as that he who runs may read his name.

The actings of the Bishop of Rome from the beginning of his pretended Supremacy; together with the Tryals and Persecutions following thereon, to the end of his time.

31—35.

The scope of these *verses* is to shew how the Pope should corrupt the Church and the Worship thereof, from the beginning of his time to the end. That he corrupts the Worship of the Church, is very plain in the words of the 31st verse; and that he doth so from the begin-

ning of his time, is evident in Chapter 12. 11. For the thousand two hundred and ninety days there named, carry us not only from the beginning of the 42 Months to the end of them, but also 30 years further, and therefore to the end of the Beast, as here intended, and as intended Rev. 13. 11 — 18. See upon the 12th of Daniel. And therefore also he doth, as was said, from the beginning of his time. And that he continueth so to do to the end, appeareth further in verse 35. even to the time of the end. And therefore it is evident that these verses gives us an History of the Bishop of Rome, under this second consideration of him, from the beginning of his time to the end thereof.

And his corrupting, or rather taking away, the Worship of God, is declared in three remarkable Expressions to that purpose: *And they shall pollute the Sanctuary of Strength, and shall take away the daily Sacrifice; and they shall place the abomination that maketh desolate.* And his so doing is set forth, (1.) by the adjunct antecedent: *And arms shall stand on his part.*; which also giveth the instrumental causes. (2.) By the adjunct consequent; to wit, his setting on foot a way of dissimulation: *And such as do wickedly against the Covenant, he shall corrupt* (cause to dissemble) *by flatteries.* And this is illustrated by a diverse in the following words; for I suppose the logical sense goeth thus, or to this purpose: Tho he shall teach his creatures to dissemble, and so by that means endeavour to draw all to compliance and conformity; yet nevertheless, the godly shall persevere in doing the will of God. And this we have set down, (1.) In general, as to all, in the end of the

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the 32d verse. But the people that know — (2.) In a special Instance, as to the Teachers of others: And they who understand among the people shall — And this is set forth by the Events, Effects, or Consequents. (1.) In general, with a respect to all; Yet they shall fall by the sword, and — And this set forth by some Adjuncts, (1.) Of time; Many days. (2.) Some little help they obtain in their Ruins; Now when they fall, they shall be — Set forth by the Effects; Many shall cleave to them. Set forth by the adjunct manner how; By flatteries. 2. In special, with respect to Teachers; And some of them of understanding shall fall. Set forth by the final Cause; To try them, and to purge — And by the adjunct continuance; Even to the time of the end.

Quest. 52. And they shall pollute the Sanctuary, and shall take away — ? Verse 31.

1. They shall pollute the Sanctuary of strength. (1.) By the Sanctuary of strength we understand the Church with its Worship; and as it is the Seat thereof, called Sanctuary, in allusion to the Tabernacle or Temple under the Law. (2.) Of strength: Because the most stable Building in the world, Matr. 16. 18. or because God doth dwell therein, shewing forth his glorious power, Ezek. 43. 7. Isa. 12. 6. (3.) This Sanctuary they were to pollute, or prophane, by bringing in their own Abominations of all sorts; and here they began, and that very early, as the Jews in their Apostacy.

2. *They shall take away the daily Sacrifice.* (1.) They shall take away the true Doctrine and use of the Mediation of Christ. (2.) The daily Worship of the Church grounded thereupon. (3.) The Instituted Worship of the Lord's Day.

3. *And they shall place the abomination that maketh desolate.* (1.) The quite contrary to what they take away, even their own Inventions and horrid Abominations and Inventions of all sorts, even unto the highest and most Blasphemous Idolatries. (2.) Here we have one of the dreadful effects that followed upon setting up the foresaid Abominations; and it may be applied to all sorts of desolations, both Spiritual and Temporal: For hereby the Souls of men have been made desolate; hereby the Saints have been desolate, as to all their outward Comforts: And hereby the World hath been filled with desolating Plagues and Judgments. Thus we have the thing done; where no doubt a special respect is had unto the horrid Abomination of the Mass, with all its appendant Blasphemies; for that is the principal thing they have placed, instead of what they have taken away.

Quest. 53. *And arms shall stand on his part:*
What are these Arms; and how said to stand—?

1. By Arms we are to understand Armies, Powers, Forces, Instruments, whether Civil or Religious, we may enquire: And these are said to stand up on his part, for him, or because of him;
and

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and (as the words may be very truly and properly rendred) out of him.

2. By these Arms may be understood the ten Kings and their Power ; for it is known, that these stand up for the Bishop of *Rome*, and they may well be said to stand up out of him : For tho the ten Kings consider'd in themselves, were Kings before they gave their Power to the Beast, or Bishop of *Rome*, yet afterwards they may be said to arise out of him ; for they are his horns ; and we know that horns spring out of the Beast whose horns they are. And doth not *Peter's* Successor pretend that all Kings, Princes and Emperors derive all their Power and Authority from him ? And hath he not given Instances hereof, in making, and unmaking Kings and Emperors at pleasure ? And have not Kings themselves confessed their dependance on the Bishop of *Rome* ? Poor Fools !

3. By these Arms may be understood the *Roman* Priests, or the Rabble of the *Roman* Clergy ; for they stand up for him, and on his part, and have so done from the beginning ; and they stand up out of him ; for all their Power, as such, they derive from him. And they are his Spiritual Arms, Armies, Forces, Powers and Instruments in the forementioned things and actings.

4. By these Arms, both the ten Kings, and also the Priests, may be intended ; for both have always been eminently employ'd as his tools and instruments in polluting the Sanctuary, and— And the Priests have always been his Companions and Instruments in inventing, decreeing, publishing and maintaining all his Abominations,
and

and abominable Practices. The Kings have been his Instruments in establishing, imposing, and enforcing the same things, and without which all his labour had been in vain, and his Excommunications to no purpose; as is well known by experience both at home and abroad.

5. Thus he and his Arms began to act about the beginning of the 42 Months; see upon Chap. 12. 11. and thus they proceeded gradually, until they had brought their Abomination to perfection, in setting up the cursed Doctrine and Worship of the Mass, Transubstantiation, and their Unbloody Sacrifice, together with all their other Idolatries, which have now continued for so many Ages and Generations.

Quest. 54. Verse 32. *And such as do wickedly against the Covenant, he shall cause to ——— ?*

1. These who are said to do wickedly against the Covenant, are those who take part with the Bishop of *Rome* in the same Apostacy, departing from the Faith of the Gospel, and the Worship appointed by the Lord Jesus Christ, and teaching others so to do; and therefore they are in a special manner his Priests of all sorts.

2. These he shall cause to dissemble, or play the Hypocrites, by fair Pretences, and outward Appearances of Devotion; hereby deluding the simple people, and drawing them into a compliance with the foresaid Abominations, unto the ruin of their Souls; but the advancement of the interest of the Bishop of *Rome*, his Clergy, and the

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the Mother of Harlots, and Abominations of the Earth.

3. These are your *Roman* Emissaries of all sorts, from first to last, from the highest to the lowest; sent abroad to preach, and press conformity and reconciliation to the Church of *Rome*, and to insinuate all these things into the minds of the people of the Kingdom of the Beast, by all the Hypocritical methods imaginable; as we have it express in 1 *Tim.* 4. 1—3. *By the hypocrisie of liars—* and 2 *Thess.* 2. *with all deceiveableness of unrighteousness.*

4. And this hath been the method from the beginning, and we are not strangers to it: The Clergy invent, contrive, compose, prescribe; the Horns establish and enforce by Civil Sanctions and Penalties: And after all the Priests and inferior Clergy preach up, and write Conformity, Conformity, Conformity, and the absolute necessity thereof; and all this under high and plausible pretences: Are not these things so?

5. *But the people that know their God, shall be strong, hold fast, and do—* That is, (1.) The godly shall hold fast the truth of the Gospel, shall persevere and do their duty, according to the Command of Christ. (2.) Therefore these Dissemblers fall short of their purpose, as to these knowing persons, the 144000 sealed ones. As for the Multitude, they are left to become a Prey, while the other escape, *Rev.* 7. 1--8. Chap. 13. 8. Chap. 14. 1--5. 2 *Thess.* 2. 9--13.

Quest. 55. On Verse 33. *And they who understand among the people, shall instruct many; but they shall fall by the sword, by the flame, by—?*

1. *They who understand* : They who are fitted and called of God to instruct and teach others, and accordingly perform their Duty in all the times and seasons of the Apostacy. 2. And thus it was from the beginning of the 42 Months, but in a more eminent manner, *First*, In the days of the *Waldenses*, and after from the rising of *Luther*, to this day, and as it shall be, until the Witnesses be slain. 3. These are the Witnesses the Prophets mentioned, *Rev. 11. 3, 4---10.* And they who feed the Woman in the Wilderness, *Rev. 12. 6, 14.* 4. *And they shall fall by the sword.* Here we have the Persecutions of all sorts, which beginning about the Year 1160. when *Waldus* rose, continue to this day. The words need no Exposition, but what they have in History, and the experience of all the times and places of the Nations of *Europe*.

Quest. 56. On Verse 34. *Now when they shall fall, they shall be holpen ——— but many shall cleave — ?*

1. Here we have some intimation of those helps and reliefs, and little respites, which God hath been pleased in the several Ages hitherto to vouchsafe unto the forementioned persecuted people. 2. *Many shall cleave to them by flatteries:* (1). This may be apply'd in general, as holding forth

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forth those vast numbers of people which pretended to disown the Pope, and Mother of Harlots, and to own the Reformation for some Ages, but never came up to embrace the truth in the love thereof : And this is most true in it self. (2.) It may be applied more specially ; as pointing at such as have cleaved to the Reformation, as Leaders, but not in truth, nor in righteousness, but for selfish and secular ends. And this also is most certain, and therefore the sense must be found in the one, or both.

Quest. 57. About the Sense of the 35th verse.
And some of them of understanding shall fall, to try them, and — ?

i. As to the words ; (1.) *Some of them of understanding* : Or of those who cause to understand, or make skilful : These are the Teachers, Prophets, Witnesses, whereof mention was made *verse 33.* and who lead others. And (2.) *Shall fall* : Not by Apostacy, as appeareth by the end designed by their Fall ; but by persecution, as above ; tho perhaps some new, unusual or extraordinary way of persecution is here intended. (3.) *To try them, to purge, and to make white* : Here is the thing the Lord designed in suffering them to fall thus, to try his grace in them, to purge away Dross, and Tin, to make them pure and holy, and so to fit and prepare them for what work he hath for them when this Persecution is over. (4.) *To the time of the end* : That is, unto the time of the end of the Beast, Bishop of Rome, or vile person. And this, I suppose, is to be considered not only with a respect to the words next before,

before, but also to all, from the end of the 3rd *verse*, especially with a respect to all the Persecutions above mentioned. But for this time of the end, see *verse* 40. (5.) *Because it is yet for an appointed time* : For God hath appointed a set time wherein to put a period to these things, and especially the Persecutions of his people; but that set time is not yet come, and therefore must still be waited for with patience.

2. As to the special Persecution here intended, I am confident, that the slaughter of the Witnesses is the Falling here foretold in this 35th *verse*; and for my confidence I have these Arguments. (1.) Here we have a special and peculiar Persecution intended; for there is mention of Persecution in general, and as common to Ministers and People, in *verse* 33. but here mention is made of a special Persecution, or Falling, and such as peculiarly respects the Teachers of others. (2.) As the slaughter of the Witnesses cometh after all other Persecutions of the 42 Months: So the Falling here intended cometh after the other Persecutions, which follow upon the taking away of the Daily Sacrifice, and placing the Abomination. (3.) As the slaughter of the Witnesses is such a dispensation of Providence as falleth peculiarly upon the Prophets of the Church; so the Falling or Persecution here intended, falleth upon such as teach others. (4.) As the Witnesses being once slain, continue to lie dead until the time of some remarkable period, or end, as ye may see *Rev.* 11. So these (these Teachers here mentioned) being once fallen, and down, there they lie until the time of the end.

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So much of this First Head of things contained in the Second Part ; to wit, the polluting of the Sanctuary, taking away the Daily Sacrifice, placing the abomination that maketh desolate, or astonisheth, or causeth amazement, (as well it may) and of the Persecutions that follow from thence to the time of the end. Proceed we now to the Second Head.

Such a Description of the Bishop of Rome in his Pride, Blasphemies, and horrid Idolatries, as not only foretels what he was to do ; but also doth so characterize him, as that he who runs may read his Name, as in his Forehead.

Verses 36 — 39.

I. It is not the History of *Antiochus Epiphanes* that is here continued, as may appear by a particular consideration of the several parts of the Description given of the person intended ; which will be found such as can never agree to *Antiochus*.

First, It is said, *And the King shall do according to his will*: (1.) If we consider the words simply, and in general, they express nothing but what was the constant way and practice of every wicked Pagan King of them all : And therefore (taking the words so) there is nothing of emphasis, or peculiarity in them. And therefore they direct us no more to *Antiochus* than to any other. And to what purpose was it to tell the Church as a piece of new Revelation concerning *Antiochus*, that he would follow his own Lust in his Actions? when the Church very well knew that to be the common

common and constant way of them all. (2.) If we take the words with a peculiar emphasis, and as usually applied to irresistible Monarchs, (as Chap 8. 4. Chap. 11. 3, 16.) How can they be applied to *Antiochus*? over whom the *Romans* were so imperious, that at the threatening look and command of the Ambassador *Popilius*, he was forced to forsake *Egypt*, and leave his prey? Nor was he without many Difficulties at home.

Secondly, It is said, *He shall exalt himself, and magnify himself above every God.* (1) If we look on these words, as holding forth the proud, ambitious desires of the person intended; then here is nothing but what was common to them all; for every silly Fool of them had an ambitious desire of being Lord of all the earth: And therefore seeing (upon the foresaid supposition) here is nothing peculiar, how should we hereupon fix upon *Antiochus* rather than any other? or what need, or to what purpose, to tell the Church of his proud desires? (2) But if we take the words as holding forth a pretence of the person intended; as if he gave it out, that he had a right to be exalted in Power and Authority above every God or Ruler, they cannot be applied to *Antiochus*; For how could such a thought enter into him, or when did such a word proceed from him? (3.) If we consider the words as holding forth such a dominion obtained, right or wrong, or actually at any time possessed by the person intended; Then *Antiochus* cannot be the man, as all must confess.

Thirdly, It is said, *He shall speak marvellous things against the God of gods:* (1.) What was more ordinary with all those *Pagans*, than to utter their
horrid

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horrid Blasphemies against the God of Israel, both before and after *Antiochus*? And therefore how should these words become a peculiar note of him? Or how could they be a rule for the Church, whereby to know *Antiochus* to be the person intended? (2.) What were those things uttered by *Antiochus*, which were so marvellous above all the words uttered by others, and such as they should be made so remarkable a part of the description of him, as that the like is not said of any of all his Predecessors, no not of proud *Alexander* himself, who became so proud, as that he challenged a right to Divine Worship and Adoration? Moreover, we have had sufficient account of his pride, Chap. 8.

Fourthly, It is said, *He shall prosper until the indignation be accomplished*: This prosperity can by no art of man be regularly applied to *Antiochus*. For (1.) his prosperity (according to the sense of those who plead for him) is considered only with respect of the time wherein he afflicted the *Jews*, and polluted the Temple, which was little above three Years. But what is that to answer the words here used? *And shall prosper till the indignation be accomplished; for that which is determined shall be done.* (2) Did God's Indignation against the *Jews* cease, or was it accomplished with the death of *Antiochus*, or rather before, as these men themselves say? Was there no Indignation against the *Jews* after the death of *Antiochus*? or rather did it not continue until finally accomplished by the *Romans*? according to *Daniel*, Chap. 9. 24 — 27. (3.) But whereas it is said, and alledged, that the same prosperity is said of *Antiochus* in respect of the *Jews*, and the same indignation accomplished

upon them in his time, as Chap. 8. 12, 23, 24. I answer, Tho there be in that Chapter mention made of prospering, yet it is not said, *That he shall prosper until the indignation be accomplished.*

Fifthly, It is said, *Neither shall he regard the God of his Fathers* : How is this verified in *Antiochus* ? For, (1.) It is affirmed, by such as are well read in History, That he did not only worship, or seem at least to worship, *Jupiter Olympius*, and *Xenius*, Gods of his Fathers, but also ordained Games for the honour of *Liberpater*, and *Hercules* himself; and that he endeavoured to thrust upon the *Jews* the Idols of *Greece*, and cruelly avenged their contempt; see *Macc.* 6. 1 — 7. What *Piscator* alledgeth to the contrary, *1 Macc.* 1. 43. hath no such thing in it : And *Dr. Willet's* Defence against *Graerus*, is of the same weight.

Sixthly, It is said, *Nor the desire of women.* A man would think that there could be no pretence for applying these words unto *Antiochus*. For, (1.) If ye say, here is held forth his abstemiousness, as to Fornication, and Adultery; how can it be so said of *Antiochus*, who gave himself over to all manner of Debauchery, and came to that height of impudence, as to lie with his Sluts in open view, and in the sight of all? (2.) If we apply it to the lawful use of Women in the way of Marriage, was not *Antiochus* married? and had he not Children? (3.) Did he by any Laws forbid the use of Women to others? (4.) *Dr. Willet* will have this applied to *Antiochus*, because he kept not to his own Wife, but was vagrant in his Lust after other Women. To this I answer, 1. How comes that in as a Famous Mark of *Antiochus*, which was a thing so common in all the

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the World in those days? (2.) And why must an Angel be sent to let the Church know this, as if it were some rare Secret? Or what is the Church the better for being told this of *Antiochus*? (5.) What is alledged by *Piscator* is a most miserable and sorry shift; for he saith, this Phrase agreeth to *Antiochus*, because he would not permit his own Wives (whereof one served the God of *Israel*) to worship any other God but *Jupiter Olympius*. But what have we here? Is this some great matter? Alas, this is too common a note to characterise the person here intended; it might as well be said, he did not regard the desire of men, and of his own Subjects. And seeing one only of his Wives worshipped the God of *Israel*, why is it said, the desire of Women, in the Plural Number? And what matter of consequence is here for the Church to know, how *Antiochus* behaved himself towards his Wives? I wonder how learned and judicious men can think to please themselves, or others, with such poor Evasions!

Seventbly, It is said, *Nor regard any God, for he shall magnifie himself above all.* (1.) If by God, Objects of Worship be intended, how can this agree to *Antiochus*? Did he regard no Idol, or Pagan God? 2. If by God, Kings, Governors, Magistrates, be intended, how can *Antiochus* come in here? Was he not forced to regard the Roman Ambassador, and therefore the Roman Power? when by one Question and Command of *Popilius*, he was forced out of *Egypt*; was he not so put to it by the *Macchabees*, as to come into a kind of despair? (3.) Dr. *Willet* will have it so said, because of his pride, being lifted up above the con-

dition of a Man. But to this I answer, Was this the case of *Antiochus* only? and were not *Alexander* and many others such? And if so, why is this brought in as a peculiar note of *Antiochus*? (4.) He adds, that this is true of him, because he made no account of the Elders of the *Jews*. Answer, Was *Antiochus* singular in that? And were the Elders of the *Jews* all Men, all Gods?

Eightbly, It is said, *And in his estate he shall honour the God of Forces*: Or rather thus; *And upon his base, unto, or, with God he shall honour Mabuzzim*. (1.) They who follow the Words as rendered by ours, are at irreconcilable variance among themselves, and almost as many minds as men: So that nothing can be concluded for either one or other. (2.) They who plead for *Antiochus* are miserably put to it, not knowing how to apply the words to him: And therefore after many tossings to and fro, and being ready to catch hold on any appearance of a resting-place, they fix at length on some such sense as this; That seeing *Mabuzzim* signifieth not only strength, but also an Hold, a Munition, a place of Defence; Therefore the meaning must be, that *Antiochus* after he had set up the Idol of *Jupiter Olympius* in the Temple, he built a strong Tower or place of defence near the same Temple, where he left a Garison to force the people to worship that Idol. And therefore, as *Dr. Willet* concludes, this God of Munitions was *Jupiter Olympius*, whom *Antiochus Epiphanes* caused to be set up in the Temple at *Jerusalem*, and to be called by the name of that Idol; which Idol he guarded with Munitions, &c. But to this I answer, (1.) Here observe what

what miserable shifts the Pleaders for *Antiochus* are put upon, and what difficulties they find in their way : For when above it was said, *Neither shall he regard the God of his Fathers ; Antiochus* was brought in as despising the Gods of his Fathers ; but upon a new necessity he must be forced in, as doing the greatest honour to the Gods or Idols of his Fathers. (2.) But if so, why called Munitions in the Plural Number ? It will be said, because the strong Hold built by *Antiochus* was one, and the Temple another, and *Jupiter* was now the God of them both. A poor shift, not to say ridiculous ! For can we imagine that God will in any sense call *Jupiter Olympius*, the God of his Temple ? (3.) We have *Mabuzzim*, and the strong Holds, or Munitions, expressly distinguished verse 39. *In the strong hold of Mabuzzim* ; and therefore they must not be confounded. (4.) But if we follow the other reading (which is the true, as shall appear) it is impossible to make an appearance of an application of the words to *Antiochus*, for he had no regard to the true God : But he who is here intended, tho' he worship *Mabuzzim*, (or Protectors) yet he pretends, at least, a respect to the true God : But of this we must hear afterwards.

Ninthly, It is said, *A God whom his Fathers knew not, he shall honour* : (1.) Some will have this strange God to be the Idol of the Samaritans, which *Antiochus* called *Jupiter Xenius*. *Jupiter Xenius* was an Idol of strangers, but not a strange God to *Antiochus*, being most known to his Fathers. (2.) Some will have *Jupiter Olympius*, whom *Antiochus* set up in the Temple of God, to be intended, and called, a strange God, because

not known before in those parts; at least, never set up in the Temple at *Jerusalem*. I answer, If *Antiochus* were intended, this *Jupiter* must be called a strange God, with a respect to him, and not with a respect to the *Jews*: For it is the person in the Text who is said to honour this God, and not the *Jews*. (3.) Supposing all they say here to be true of *Antiochus*, what great Mystery is therein, that an Angel must be sent to inform the Church hereof? Or what matter was it for the *Jews* to be told, that some of the *Pagans* turned sometimes from one Idol to another? Was that a rare and wonderful Secret? and must an Angel be sent to reveal the same to *Daniel*? And thus we see that *Antiochus* cannot be the person here intended, and therefore it is not the History of him that is continued.

2. Therefore it is the History of the Bishop of *Rome* which is here intended. For, (1.) we shall find all the parts of the description agreeing fully, clearly and evidently to him in all things, to a very hair. (2.) Our Opposers know, and must confess, that these things agree far better to Antichrist, than to *Antiochus Epiphanes*; and therefore let him come in, but let *Antiochus* stand without; for very sure I am, that the former deserves the preferment in this place above the latter, if advance in any thing of Pride, Blasphemy, and horrid Idolatry may give the preheminance; for those are the things compared.

And therefore the scope of these *verses* is, to give such a description of him, as may not only foretel what he was to do and say, but also so characterise him, as that any intelligent person may

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may fix upon him, as if his Name (Vile Person) were in his Forehead.

Quest. 58. On verse 36. *And the King shall do according to his will, and shall exalt himself—?*

1. *The King shall do according to his will:* The Vile Person, *verse 21.* even the Bishop of Rome shall do according to his Will; arrogating to himself power above all Laws Divine and Human; yea, contrary to, and beyond all Law whatever. 2. *He shall exalt himself, and magnify himself above every God:* Above all that is called God; as Kings, Princes, Magistrates. 3. *He shall speak,* In a Magisterial, Dictatorian way, as some Independent Law-maker, in all things Spiritual. 4. *Marvellous things.* That is, Errors and Blasphemies, wonderful and marvellous in themselves; and that ever they should be uttered by any pretending subjection to God. 5. *Against the God of gods:* Against him who is over all God blessed for ever. Now in all these particulars, mark the agreement between them, and what *Paul* hath said in *2 Tliess. 2.* of the Man of Sin, and judge whether or no he did point at this Vile Person spoken of by *Daniel*, when he did so say. 6. *And shall prosper till the indignation:* (1.) Here we have the perseverance of this Vile Person in his Villanies. (2.) How long; and that is, until the Indignation be accomplished, which is determined against the World, for not receiving the love of the Truth. (3.) *For that which is determined shall be done:* Here we have the reason and confirmation of what was before said; what God hath
C c 4 purposed

purposed and foretold must be done, and brought to pass.

Quest 59. On Verse 37. *Neither shall he regard the God of his Fathers, nor the desire of women, nor ——— ?*

1. *Neither shall he regard the God of his Fathers:* (1.) By the God of his Fathers is meant the Lord Jesus Christ, owned and regarded by the Apostles in all his Offices, whom this Vile Person pretends to succeed. (2.) But here is not intended a professed renunciation of Christ, for that would be inconsistent with the Mystery of Iniquity here intended; and who pretends greater respect to Christ. (3.) But the meaning is, that in all his actions he shall slight Jesus Christ, even then when he pretends to honour him, and to do all, as his Vicar on Earth, and in his Name. 2. *Nor the desire of women:* the lawful desire of Women, in the way of Marriage; or the desire of Wives, as the word may as well be rendred; for it is rare that any other word but *Nashim* is used for Wives in the *Hebrew Bible*. And all know how this lawful desire of Women is by the Bishop of Rome forbidden his Clergy; while all filthiness is permitted and allowed them: And so 1 Tim. 4. 1—— 5. 3. *Nor regard any God:* He shall in his Actions regard no Law, no Power, no Authority Divine or Human. A proud Beast! 4. *For he shall magnifie himself above all:* All orders or kinds of Governments, whether Ecclesiastical or Civil: And all this contrary to express Scripture, and the Practice of the Apostles, his pretended Fathers. O the Pride, Madness and Folly that
a poor

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a poor Worm of the Earth may arise unto through the corruption of Nature!

Quest. 60. What is the meaning of these Words, which we render, *But in his estate shall be Honour the God of Forces?* Verse 38.

1. According to the Learned *Mede*, and others after him, I judge the Words are thus to be rendered: *And upon his base [or Seat] to [unto] or together with God he shall honour Maluzzim.* For, (1.) by following our Translation, it seemeth utterly impossible to give a tolerable sense of the Words: As for those who plead for a literal application of all to *Antiochus*, after they have spent their utmost skill and labour, they for the most part leave the matter at miserable uncertainties, and the best conclusion they bring the whole Mystery unto, is this, That *Jupiter Olympius* is called the God of Forces, or Munitions; because he was set up by *Antiochus Epiphanes* in the Temple at *Jerusalem*, and because he builded a Fort near the place; unto which we have spoken above. And they who apply all to *Antichrist*, are sadly put to it to make out their application, because of the difficulties that lie in their way, while they cleave to the ordinary Translation. (2.) Because we shall find the Translation proposed abundantly warranted by other Examples of the like sort. For we shall find *Lamed* here set before *Eloah*, frequently used and put for the preposition *El*; which signifies *to*, *unto*, *besides*, *together with*, as *Levit. 16. 21. Levit. 18. 18. Num. 9. 15. Num. 33. 2. Ezra 1. 5. Num. 32. 33.* See the Seventy. 3. We shall find all other things

things agreeing with this Translation, we give, as we proceed.

2. By *Mabuzzim* we are to understand the *He* and *She* Saints ; the Angels and Mediators, and second Gods of the Papists, which they worship, and of whom they make Protectors, Defenders, Patrons, Guardians. And here consider (1.) that this agreeth with the true Signification of the *Hebrew* Word. The Word before us is in the Plural Number ; the Singular is *Maboz* ; which in the Abstract signifieth sometimes Strength, sometimes a Fortress, or Bulwark, from *Huz robustus fuit*. But the *Hebrews* use Abstracts for Concretes, whereof there are many Examples in the *Hebrew*. And so *Maboz*, Strength, or Fortress, for him who strengthens, or fortifieth ; that is, Protector, Defender, Guardian, Helper. (2.) Thus the Septuagint frequently by the Word *ἡγεμον*, Protector, Defender, Guardian, *Psalms* 21. 1. *Psal.* 28. 8. *Psal.* 31. 2, 4. *Psal.* 31. 2. And so the Vulgar render the same Word Protector, and in the same places. (3.) Thus *David* frequently useth the same Word to the same purpose, as ye may see in the *Hebrew Psalms*. (4.) Thus the Papists both call and employ their Angels and Saints : For they call them their Protectors, Defenders, Guardians, Patrons, and so they improve them, and therefore worship them. See *Mr. Jurien* and *Mr. Mede* upon the Place.

3. He shall besides, or together with God, worship *Mabuzzim*, Protectors, Defenders, Guardians : By God is here meant the true and living God, the Maker of Heaven and Earth ; whom the Pope doth not professedly reject, but pretends to own and worship ; but then he doth worship

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worship these Protectors also, and puts the highest confidence in them, and expects the greatest benefits from them; and hath taught others to do the same. All these things are known to be true.

4. *In his estate, or upon his base, or seat.* (1.) Some have thought the sense to be, that in his succession, or successively, he shall honour; according to the Phrases used, *verses 7, 20, 21.* But I suppose more is intended than so, for he doth all that he doth in his succession: And therefore no more reason in that respect, of adding the Words here, than in other particulars of his wicked and proud actings. (2.) Therefore I suppose the meaning rather to be; That upon the base, or in the place or room of Jesus Christ the Mediator, he shall honour— And for this I say, (1.) We shall find this agreeing with the general signification of the Phrases in the forementioned places, 20. 21. For he who is said to stand up, is said to stand up in the place or room of another. (2.) This agreeth with the relation these Words may have to the God mentioned, *ver. 37.* who is Jesus Christ; thus, *Neither shall he regard the God of his Fathers, but in his estate he shall honour* — (3.) This sense agreeth with the truth of the matter, and the nature of the sin intended. For as they worship these *Mabuzzim* together with God, so they worship them in the stead, place, or room of Jesus Christ, making them to be what he is appointed to be, and really is, even to all intents and purposes.

Quest. 61. *And a God whom his Fathers knew not, shall he honour with gold and silver; and——?*

1. By Fathers we are to understand, not the *Pagan* Emperors, but the Apostles; for tho it be true, that indeed, and in truth he is of that *Pagan* Off-spring, yet that is not the thing here intended; but the Apostles and Lawful Pastors, that had been before him: For these are they whom he pretends to succeed, and it is in a spiritual pretended succession that he is considered in the words before us. 2. And therefore it was a great oversight in the Learned *Mede*, followed by divers others to this day, to affirm, That by this God, Christ was understood; because (as he supposed) he was unknown to the *Pagan* Emperors. I say, this is a palpable mistake, arising from a mistake of the foregoing part of the Prophecy, and casts the whole Context under confusion and disorder: And shall we suppose that Christ is called by the Name of a strange God, as this God is, *ver. 39*? 3. Therefore by the God whom his Fathers knew not, the Breaden God is intended; the Mass, the bit of Bread, by the Words of a Priest, made to be Jesus Christ himself, in his whole person. This is that God whom the Apostles knew not, much less were able at their pleasure to make. And we may be sure this Monster of Idolatry is not left out, while so many things are so expressly named. 4. *Shall honour with gold and silver*: Here we have (1.) the worshipping of this new-start-up God, made by a Priest of a piece of Bread, by a few Words muttered over it.

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it. (2.) Here we have the Riches bestowed on, and laid up for this same God, for his honour and maintenance: And O what a world doth he devour one way and other, in the Papal Dominions! And indeed this God is a Thief, a Robber, a Devourer, such an one as *Bell* was, of whom we read in one of the Canonical Books of the Popish Bible: For that *Bell*, as it should seem, had his Receivers: So, I am sure, it is with this new God.

Quest. 62. Upon *Verse 39. Thus shall he do in the strong holds (or to the strong Holds) of Mabuzzim (Protectors) with the strange God—?*

1. By the strong Holds of *Mabuzzim*, or Protectors, we are to understand the Temples, Monastries, Chappels, and all of that sort, which are their Ecclesiastick Strong Holds: And O how strong and impregnable are they, by reason of the Saints to whom they are dedicated, and of those who are buried in them!

2. *He shall do to (or in) the strong holds of Mabuzzim with a strange God whom he ———* That is, (1.) In these Temples, Monasteries, and such which are dedicated to these Protectors, Saints, or Angels, he shall do and practice Idolatries and Abominations of all sorts, with his Brea den strange God. And 'who knows not how full those places are of Mals-Worship, yea, and of all manner of Idolatries? And is not the Bishop of *Rome* the principal Efficient in all this, under the Dragon? (2.) *Whom he shall acknowledge:* That is, own for all Divine ends and purposes, and for all manner of Devotion, and Religious Adoration,

Adoration ; even the same that is due to Jesus Christ, according to *John* 5. 22, 23.

3. *And shall encrease with glory, or multiply glory,* both to the strong Holds of the *Mabuzzim*, or Protectors, and to his new and strange God made by the Priest out of a Wafer. And O how great is the honour and glory done to both these, from time to time continually ! That is, to the Temples of their Protectors, and to the Broaden God.

4. *And he shall cause them to rule over many :* He shall cause these Protectors, Guardians, Defenders, Patrons, to rule and have dominion over many places and persons ; for we know that each Countrey hath its Protectors ; yea, and each person also, for none is left destitute.

5. *And shall divide the land for gain :* (1.) This may be understood in a more general way, for the distribution he makes of the Land of the ten horns among his Cardinals, Bishops, Priests of all sorts for gain or price ; For every one of them must have so much, or such a part, portion, or quantity of the Ecclesiastical Revenues of *Europe* ; but yet so as he himself, as the great High-Priest, must have such and such a quantity out of each ones part. (2.) Or it may be applied more specially, as it respects the sharing of the Kingdoms of *Europe* among his *Mabuzzims*, or Protectors : For *St. George* shall have *England* for his inspection and protection ; *St. Andrew* *Scotland*, *St. Denice* and the *Virgin Mary* shall have *France*, &c. Every Countrey hath its Protectors and Patrons, which bear rule as Presidents, and I know not what, over them : And all this for gain, for the Pope will not give the freest things freely, nor send abroad his Guards for nothing. Thus we have had the
History

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History of the Bishop of *Rome*, as acting in union and conjunction with his *Roman* Clergy; the same we have in *Rev.* 13. *ver.* 11——17. *A second Beast with two horns like a Lamb, but speaking like a Dragon.*

Verses 40——43.

1. *The History of Antiochus Epiphanes is not the thing continued and carried on in these Verses, as many have thought.*

Many suppose that in these Verses we have a third Expedition, (some say a fourth) of *Antiochus Epiphanes* into *Egypt*; and therefore the History of him must be here continued. I answer, Tho what hath been said already may suffice to exclude *Antiochus* from all concernedness in this Prophecy, for ever; yet I add; (1.) The Expedition here intended, whatever it be, is at some remarkable end of some remarkable time: For it is emphatically said, *At the time of the end.* But I pray, what remarkable end of some extraordinary time, was there in the days of *Antiochus Epiphanes*? See what was said *verses 35, 36.* (2.) If *Antiochus* be intended by the vile person, whose History is here continued, then the vile person, and the King of the *North*, must be the same in *verse 40th.* For if *Antiochus* be here, he must be the King of the *North.* But the vile person, and the King of the *North*, are not the same in *verse 40th.* For in that *verse* both *South* and *North* Kings are introduced, as distinct from the vile person; as may appear to any who ponder the words; of which more. And it is worth our observation in
this

this Controversy, that the vile person who stands up *verse* 21. is never called by the name of the King of the North. (3.) As for Dr. Willet, and his Followers, who will have a fourth Expedition of *Antiochus* into *Egypt* here intended; 1. He forceth himself upon that surmise, by an evident mistake of *verses* 22 — 24. For he will have some Wars of the vile person intended in those *verses*; whereas there is no such thing, as was shewed upon those *verses*: And then finding two Expeditions in *verses* 25 — 29. he supposeth that now he may reckon upon three; and then continuing his application of all to the same *Antiochus*, and finding another Expedition in the *verses* before us, he is forced to turn every stone to make out a fourth for *Egypt*. 2. The Doctor is not able to maintain his ground, in pleading for so many Expeditions, against the Arguments of *Græserus*, but is forced to take up with Suppositions, If's, and Might-be's, as any may perceive who read the Arguments on both sides. 3. There are very inquisitive Expositors who flatly deny a third Expedition of *Antiochus* into *Egypt*, and therefore much more a fourth. 4. Dr. Willet, and they with him who plead for *Antiochus*, are at an irreconcilable variance among themselves about these Expeditions of *Antiochus*; they neither can agree about their number, nor about their order. (4.) When was it that *Antiochus Epiphanes* obtained such Victories, made such Conquests, and had such and such Nations so obsequious to him, as is here declared?

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2. *The design of these Verses is not to give the History of the Rising of the Mahumetan Kingdom in the South, nor of the Turkish in the North.*

The Learned Mr. *Mede* and others, would have the History of the rising of the *Mahumetan* and *Turkish* Kingdoms given in these verses, as also of their Wars against each other. But this is not so, as may appear by considering, (1.) That the Risings and Wars here intended, are to be at the time of the end; but so were not the Risings and Wars of the *Saracenick* and *Turkish* Kingdoms. The former, under *Mahomet*, rather arose at the beginning of times, than at the ending of times, for it arose about the Year 620. And the latter cannot be said to arise at the time of the end in any sense; for it hath been already about four hundred Years, according to Mr. *Mede's* own time of loosing the four Angels, *Rev.* 9. 13—21. But we see that the 42 Months of the Beast's time, are not yet come to an end; and therefore how can these things be said to be at the time of the end? 2. Whereas Mr. *Mede* supposeth that *Daniel's* time of the end, and *Paul's* ὁ ἄνθρωπος τοῦ ὄνους, are the same: I answer, Tho I acknowledge that the *Antichristian* state of the *Roman* Kingdom, is the third and last State thereof; and tho I acknowledge that the Apostacy spoken of by *Paul*, 1 *Tim.* 4. 1—3. is the *Roman* Apostacy, yet nevertheless I deny, that *Paul's* ὁ ἄνθρωπος τοῦ ὄνους, and *Daniel's* end of time are the same. For, (1.) *Paul* tells us of an Apostacy that was to take place, that was to begin, with the beginning of the

Antichristian State of the *Roman* Kingdom ; but *Daniel* having led us through the whole Antichristian state of that Kingdom, unto about the end thereof, tells us of a War that was to be at the time of the end. Now these things differ greatly both in themselves, and in their times. (2.) *Paul* by saying, *ἐν ὕστερῳ καιρῷ*, *Some shall depart from the faith* ; intends no more, than that in the after times some depart from the Faith: That is, in the times coming, some while after the time wherein he wrote the Epistle ; for the word is in the Comparative, and not in the Superlative Degree : And therefore they are mistaken, who, telling us that in the use of this Word in the New Testament, the Comparative is put for the Superlative, give this of *Paul* for an Instance: For there is no need to take *Paul's* words in a Superlative Sense ; nay, they ought not to be so taken. For he speaketh only of things that were to come to pass some while after he wrote, tho they were to be of long continuance. 3. The Wars made by the *Turks* upon the *Saracenick* Kingdom, were not immediately upon its being set up in the World, no nor when it began to invade the Antichristian part of the World, but some Ages after ; whereas the opposition here made by the King of the *North* against the King of the *South*, followeth immediately upon his pushing at the Vile Person, as is evident in the Text.

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3. It is not the Repetition of the Wars of Antichrist; commonly called, The Holy War, whereof we heard before, in Verses 25 — 29. that is intended in these Verses before us.

The Learned Mr. Parker, who hath written upon Daniel's Visions, will have those Wars of Antichrist, which were described above in verses 25 — 29. to be repeated again here. But this we ought not, we cannot, by any means admit. For, (1.) It is observable, that this good man doth not offer his Reader so much as one Argument to prove this supposed Repetition: He says, his Antichrist's Wars seem to be repeated; and this seemeth of his is grounded upon divers Mistakes in his application of things. (2.) Who can rationally imagine so many repetitions of one and the self-same thing, in one and the self-same Prophecy, given within the compass of 25 verses? For he will have the Holy War repeated, tho largely insisted on before: And he will have the History of Antichrist repeated; nay, some of these he will have recorded three times: But no Scripture can be produced to give countenance to such a Method. 3. The War here intended is at the time of the end; but the Holy War was not at the time of the end; for it began about the year 1094. and ended about the year 1291. And Waldus arose about the year 1160. and the War made upon the Waldenses, or Albigenes, was about the year 1209. and lasted, upon the matter, 50. years. (4.) The War here described is on the part of the King of the South, offensive; but of the King of the North, defensive: For it is the

King of the *South* that begins, and the King of the *North* is he who makes a necessary defence. But who knows not that all was quite otherwise in the War called Holy? For the Pope had no provocation unto that War, but what arose out of his own Pride and Covetousness; Principles very predominant in all his Actings.

4. In the first part of the 40th Verse, we have the Great Turk pushing at, or making an attempt by War upon the Pope, about the end of the 42 Months; or about the time of that famous dispensation of the Witnesses, recorded in Rev. 11. verses. 7 — 13. And for this consider,

(1.) It is manifest, that by the *him* in the Text, at whom the King of the *South* doth push, the Vile Person before described is intended, whom we have proved to be the Pope, or Bishop of *Rome*. (2.) Consider, that by the King of the *South*, who doth push, the Great *Turk* is, and must be intended. For we have proved that the History of the *Grecian* Kingdom is not here continued; and therefore who but the *Turk* should be King of the *South*? For he for many Ages hath possessed the same, and doth so to this day. (3.) Consider that the King of the *South* is said to push at him, and no more; giving us to understand, that what the *Turk* is here said to do, is but a bare attempt; and that wherein he is disappointed, as to his design, as appeareth by all the following words, and of which more hereafter. (4.) It is said *at, or in, the time of the end*; it is not said simply, *the end*, but *the time of the end*: and therefore the words may be taken with some latitude. And therefore, I say, that this attempt
of

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of the *Turk* will be about the end of the 42 Months, or about the foresaid dispensation of the Witnesses. I do not, I dare not fix precisely, so as to say, that it will be just before the end of the 42 Months, or just after the end of them, or that it will be when the Witnesses lie dead, or just upon their rising, &c. But this I say, that this attempt will be about that time. For, (1.) that will be a special time of some special and remarkable end, as any will confess. (2.) Persecution is to continue until this time of the end, as *verse* 35. therefore it must be about the end of the 42 Months. (3.) I hope before we have done, to make it appear, that by the War here intended, the second Wo will be made to pass away; and if so, then the attempt here intended by the King of the *South*, must be about the time of the end of the 42 Months. But for this Argument, see before.

5. *In the same 40th Verse, we have the Emperor of Germany coming out against the Turk, and so opposing him in his pushing at the Pope, or Bishop of Rome.*

And here the principal thing we have to do, is to make it appear, that by the King of the *North*, in this *verse*, the *German* Emperor is intended. And for this consider,

1. The Pope, called the Vile Person, is not intended by the King of the *North*. For, (1.) he is never so called in all the long description given of him, from the 20th *verse*, unto the 41st. he is often mentioned, and twice called King, but never called King of the *North*: And this is

worthour observation, if we would understand the Text aright. (2.) In the 40th verse we have both the *South* and *North* Kings evidently distinguished from the Vile Person, the *Pope*, for having spoken of him above, all on to the end of the 39th verse, it is said in the 40th verse: *At the time of the end the King of the South shall push at him: That is, at the vile person: And then it followeth not thus; And he shall come out against him: But thus; And the King of the North shall come out against him: Which bringeth in the North King as one distinct from the former. And therefore we may easily see that there is nothing, either in Text, or Context, inducing to believe, that by the North King, the Vile Person, or Pope, is intended: And therefore let this be marked.*

2. The ten horns or Kingdoms, in general, cannot be intended by this King of the *North*; for according to the Frame and Constitution of the Antichristian Kingdom, and as things have stood ever since the Horns gave their strength and power to the Beast, they are neither Kings, nor Kingdoms of themselves, in a proper sense; for the Pope and they make but one Kingdom, whereof himself is King, and not they, or any one of them: They are but the Horns of the great Antichristian Beast.

3. Therefore the *German* Emperor is this *North* King. For, (1.) besides that his Kingdom is in the *North*, it is in it the most famous and singular, and therefore himself a most famous and singular King. (2.) His Kingdom is a kind or sort of Empire, as being made up of many inferior parts, or Dominions, under certain considerable Princes, equivalent to Kings, tho not so called.

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called. And (3.) *Germany* now hath of a long time born the Name of the Empire in the *West*, even from the time of *Charles* the Great, and is by some called, *Imperium Romano Germanicum*; because that in this Kingdom is pretended to be continued the *Roman* Empire: And therefore by the same reason the *German* King may be called, *Imperator Romano Germanicus*. (4.) It is the *German* Emperor who is principally, and in the most eminent manner always concerned, both in the Assaults made by the *Turk* upon the Antichristian Kingdom; as also in the opposition made against him, as is known at this day, and therefore is like to be so to the end. (5.) Do not the Papists themselves, upon these considerations, call the *German* Emperor, the *Lumen* and *Columen*, the Light and Pillar of their State? And they have no small cause so to call, and so to extol him; for hitherto he staved off many blows, which otherwise would have wounded some of their Shaven Crowns. (6.) Doth not the Prophecy of the *Revelations* put a singular Remark upon the Empire and Emperor of *Germany*, above all the Kings and Kingdoms of the Antichristian State? Chap. 16 8, 9. as it is affirmed by most Expositors, and as we have proved upon the place. And therefore, (7.) Upon the whole, I leave it to any judicious impartial person to judge, whether or no there be just cause to suppose, yea, to infer and conclude, that by the King of the North the *German* Emperor is intended: And therefore whether, whenever the assaults here intended shall be made upon the *Vile Person*, the Pope, or Bishop of *Rome*, the *German* Emperor be not the most likely to be the first and principal in the op-

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position

position to be made against him who shall make those assaults, whoever he shall be.

6. *I suppose that the event of the Expedition here intended to be made by the German Emperor against the Turk, will be (at least, among other events) the passing, or causing to pass away of the second Wo, mentioned Rev. 11. 14.*

And for this we may consider, (1.) It is acknowledged, that by the second-Wo-Trumpet, the Kingdom of the great *Turk* is intended; not as simply considered in it self, but as it was raised to be a Plague upon the Apostate, Idolatrous, and Miserable Christian World, especially the *Roman Antichristian State*, under the Headship of the Bishop of *Rome* in the *West*, *Rev. 9. 13—21.*

(2.) We are told, *Rev. 11. 13, 14* after the whole Prophecy of the Witnesses, of a great Earthquake, of the fall of the tenth part of the City; of the slaughter of so many men; that the second Wo is to pass away about the time of the Ascension of the Witnesses, of the Earthquake and of the Fall of the tenth part of the City: For upon the mention of the forementioned things, it is said, the second Wo is past.

(3.) Tho in the *Revelations* we are told, that at such a time the second Wo is to pass away, yet not one word have we in all that Prophecy, telling us how, or by what means it is to pass away. As for such as think that in the sixth Vial we have the means of this passing away, they are most egregiously mistaken; as I have proved again and again in the Exposition of 11, 12, 13, 14, 15, 16, 17, 18. of the *Revelations*.

(4.) It

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(4.) It may therefore rationally be supposed, that in some other of the like Prophecies we should be told, how, or by what way or means that second Wo is to pass away : And if so, where should we be so like to find it, as in this Prophecy ? where we have so large and full an account of the Antichristian State, and of its Wars with the great *Turk* ? for in vain shall we seek for it in the other Visions of *Daniel*.

(5.) And it is very like to be found here, as appeareth thus. 1. We are told that all here said, is to be at the time of the end, and that must be about the end of the 42 Months, as before was shewed. 2. We see after what a furious manner, and with what great preparations the King of the *North*, the *German* Emperor, goeth forth against the King of the *South*, the *Turk*, at this time 3. We see how he drives him back, and how hotly he pursues him, even into the Bowels of his own Land, invading the same at a mighty rate. 4. We hear also how he overflows, and passing passeth, and what large Conquests he makes, and what spoil and havock he maketh of their Gold, Silver, and precious things, *verses* 40-43. 5. After all this, not one word more have we of the King of the *South*, much less of his prevailing directly, or indirectly : And therefore to me it appeareth evidently, that upon this occasion, and as a Wo or Plague upon the Antichristian, Apostate, Idolatrous Kingdom, the *Turk* hath passed the time appointed, that part of his work is done : And therefore let any judicious person judge, whether it be not rational to suppose, that by this going forth of the *German*
Emperor

Emperor against the *Turk*, the second *Wo* shall pass away.

7. *This Dispensation of Providence foretold in these Verses, is not over, and past; as may appear by considering,*

(1.) That it is evident to all, that the second *Wo* is not past; for we see the great *Turk* lying as a fearful Plague upon the Skirts of the Anti-christian Kingdom; and therefore finding the Emperor work from year to year, by continual Wars, especially of late, and at this day. (2.) Tho the Emperor be at this present time engaged against him, yet is he far from entring the Bowels of his Kingdom, from overflowing the same, and dividing the spoil. (3.) But what need that I should now speak, while every Sentence of these *verses*, compared with the present appearance of things in the world, do openly proclaim what I say? And therefore what may be the Issue of the present Wars between the Emperor and the *Turk*, I know not; but this I may safely say, The second *Wo* is not yet over and past; and therefore not the accomplishment of the Prophecy contained in these *verses*.

8. *I fear rather, that the whole of this Expedition (of the Turk and Emperor) is absolutely and entirely to begin; and the grounds of my fears are,*

(1.) I think/we are not so near the end of the 42 Months, *the time of the end*, as some suppose: See our Exposition, Rev. 13. 5. (2.) I am ready
to

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to think that the Expedition here to be made by the King of the *North* against the King of the *South*, must in the success and event thereof proceed more speedily and swiftly than the present procedure of the same King of the *North*, or *German* Emperor, against the *Turk* seemeth to do. It is now about 14 or 15 years since the *Turk* began his Expedition for *Vienna*; and the opposition continueth all this while to be made against him, yet the progress towards an Issue seemeth to be much slower than is represented in the Text before us. (3.) Things do not appear in the Nations of *Europe*, as if we were already come under the dispensation of the Witnesses: All things seem to have quite another aspect at this day. And therefore I fear the push to be made by the King of the *South* against the *Vile Person*, and the opposition to be made by the King of the *North*, *verses* 40—43. do respect a time absolutely future: However I shall leave it to the determination of Time.

9. Seeing that the Expeditions here intended, are not as yet brought to pass in the World, we cannot say much in an exact application of Particulars: Nevertheless some little notice we may take of the Text, according to the Method hitherto observed; and therefore mark,

1. We have the King of the *South* pushing at the *Vile Person*; And the King of the *South* shall push at him: And the same set forth by the adjunct time when: *At the time of the end.* 2. We have the opposition, or defence, made by the King of the *North*, in a Famous Expedition: And the
same

same set down, (1.) more generally: *And the King of the North shall come against him: And this coming described by some Adjuncts: As, First, The furious manner thereof, declared in a Similie, Like a whirlwind. Secondly, His great Furniture wherewith he is attended, declared in an enumeration of Particulars: With Chariots and —* (2.) The same is more particularly set down. For, (1.) we are told that he shall enter into the Southern Countries: *And he shall enter into the Countries: Amplified, First, by the Adjunct Success: He shall overflow* Set forth by the Effect in himself: *And transgress. Secondly, By a Specification of the Land of Judea; He shall enter also into the glorious land.* (2.) Here we have the Effect, or Events of this March, or Expedition: *First, Many Countries shall be overthrown: Illustrated by a limitation, as to some; But these shall escape — —. Secondly, Having now gotten some footing, he sendeth forth his Armies to subdue and spoil: And this set down, (1.) In general; Send forth his band over the Countries. (2.) More particularly, to the end of the 43d verse.*

Quest. 63. Verse 40. *And at the time of the end shall the King of the South push at him, and the King of the North shall come — ?*

1. *At the time of the end:* At, or about the end of the 42 Months of the Beast; as we heard above. 2. *The King of the South shall push at him:* The Turk shall push at the Pope for his Kingdom, but in vain; and I suppose this will be his last attempt, as appeareth all on in the following words.

3. *And the King of the North shall come out:* That is,

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is, (1.) The *German* Emperor shall come forth against the *Turk*, not only for the defence of his own Empire, but also for the defence of the Pope, for he cometh out upon the push made at him. (2.) He comes against him in a furious manner, with great Forces and Preparations of all sorts, and therefore to the damage of his Kingdom, as it followeth. 4. *And he shall come into the Countries* — : (1.) He shall invade the Countries of the *Turk*, and overflow them, as a Flood that floweth over all before it. (2.) *And shall transgress*; or in his pride pass over all bounds, upon the Victories obtained. See *Hab.* I. II.

Quest. 64. *He shall enter also into the glorious land, and many Countries shall be overthrowen: but—*
Verses 41—43.

1. *He shall enter into the glorious Land*: The Land of *Judea*, part of the Dominion of the *Turk*.
2. *Many Countries shall be overthrowen*: Many now under the power of the *Turk* shall be ruined by the *German* Emperor, who now invades them.
3 *But these scape out of his hand, even Edom, and—*
For the *Turk* must not at this time lose all, but must continue having a Kingdom, until the pouring forth of the Sixth Vial. 4. *He shall send forth his hand over the Countries*: Having got footing in the Land of the King of the *South*, and having subdued many parts, he now, as it were, sits at home, as in, or upon a Throne, and sends abroad his Armies to subdue other parts, and to bring in the Spoil. 5. *And the land of Egypt shall not escape*: Tho a mighty potent Kingdom, yer shall not escape

escape at this time. 6. *He shall have power over the Treasures of Gold*: He obtains a power in *Egypt* to dispose of their most precious enjoyments of Pleasure. 7. *And the Libians, and the Ethiopians shall be at his steps*: At his courtesie, will, and pleasure. From all it is evident, that the *German Emperor* must greatly prevail against the great *Turk*, at the time here intended, *this time of the end*; and so as that thereby the second *Wo* shall be made to pass away. The *Turk* may after all this have a Kingdom, and a great one too, but he shall no more lie so heavily, as a Plague upon the Kingdom of the Beast.

Verses 44, 45.

1. Here is not in these verses the continuation of the History of *Antiochus Epiphanes*, as may appear, (1.) From what hath been said before, again, and again. (2.) They who plead for him here, are at a miserable loss, and no small difference among themselves, in their application of the Particulars contained in these verses.

2. Neither have we here any part of the History of the Holy War, as they call it, managed by the Pope against the *Turk* in the *South*, and *Albigenses* in the *North*, as *Mr. Parker* thought; who would have those Wars four times described from verse 21. to the end of the Chapter before us: A Method (being in one and the self-same Prophecy and Chapter) without any President in the Bible.

3. That which we have in these Verses, is some new Expedition of the *German Emperor*, while yet in those *Southern* parts; and the same set forth
(1.)

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(1.) By the causes: *Tidings out of the East and out of the North shall trouble him*: (2.) By the adjunct manner: *With great, &c. he shall go forth*. (3.) By the final cause, if not also the event: *To destroy, and utterly to make away many*. (4.) By the Consequents. (1.) *He shall plant the Tabernacle of his palace* — (2.) *He shall come to his end* —

Quest. 65. On Verse 44. *And tidings out of the East, and out of the North, shall trouble him; Therefore shall he go forth with* — ?

1. While the Emperor is in the midst of the Glory of his Victories and great Spoils, he is surprized with fear and trouble, and that by some Reports from *East* and *North*. 2. But here we are at a double loss: For, *First*, We are not told what these Reports are, and therefore cannot know them: However, they seem to be such as threaten the Emperor on more sides than one; as may be gathered both from his trouble and furious going forth. *Secondly*, We are at a loss about the *North*, and how to understand it; as whether it intend *Europe*, and the *German* Empire in it: And therefore whether the News, said to be out of the *North*, intend some dangerous Reports that come now to the Emperor from his own Country in *Germany*, or from some other parts of the Antichristian Kingdom; or it intend some other place Northward of the Emperor, now considered, as in *Egypt*, or somewhere else in *Africa*. As to these we are at a loss, and must be, until Providence bring the things to light, and give the Interpretation. And the same

same we may say of the *East*, and the Report from thence. 3. *Therefore he goeth forth with great fury*: (1.) It may be supposed, comparing with the foregoing *verses*, that the German King is in *Egypt*, or somewhere in *Africa*, when these Reports come from *East* and *North* to him. (2.) From thence he takes the Alarm, and in great and sore wrath and fury he goes forth towards the *East*, or *North*, or both, and all for self-defence and preservation. 4. *To destroy, and utterly make away many*: Here we have not only his design in going forth, but also the Event, as I suppose, in the real ruin and slaughter of many. I can say no more at present.

Quest. 66. *What is understood by the Holy Mountain between the Seas?*

1. Hereby is not meant the Church of God, as some have thought: For, (1.) That Supposition cometh from the common mistake, that the *Vile Person*, and the King of the *North* are the same; which never can be proved (2.) Suppose the Pope were intended by the King of the *North*, what then? How can he be said now in a special manner to plant the Tabernacle of his Palace in the Church? For supposing that to be a proper Expression, he hath done so ever from the beginning of the 42 Months, 2 *Thess.* 2. 4. And is it not the time of the end that is here spoken of? Moreover, these seem not proper Expressions to express the Pope's setting up himself over the Church; quite another thing seemeth evidently intended by them. 3. And if the Emperor be intended by the King of the *North*, as we have proved;

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proved ; then either it is improper to say , that he planteth — in the Church ; or how cometh his so doing to be peculiar to the end of time here intended ; for he hath so done for many Ages and Generations? But as the time before us is the time of the end, so we hope God will find the Emperor and the other Kings of the Earth other Employment than to plant their Tabernacles in, or over the Church of Christ. 4. This Holy Mountain is said to be between the Seas ; but how can it be so said of the Church ? Or if any say, the Church in *Europe* is intended ; then I say, How is the Church in *Europe* between the Seas, more than the Church in all other places ?

2. Therefore by the Glorious Holy Mountain, or the Mountain of the Delights, or the Mountain of Holiness, is understood *Mount Zion* as it is called in the Land of *Judea*, *Isa. 27. 13*. For it agrees with the scope of the Scripture both in the Context, and with *Daniel's* use of such Expressions, when he speaketh of the Land of *Judea*, as *Chap. 8. 9. Chap. 11. 44*. &c. The *Hebrew* in all the places. 3. This Mountain is said to be between the Seas ; that is, between the *Dead-Sea*, and the *Mediterranean-Sea*, which are the limits of *Judea*.

Quest. 66. How is he said, To plant his Tabernacle of his Palace in the glorious holy Mountain ?

1. I suppose his Military Tent, and his pitching of it, is the thing intended : For it is not think that the Emperor himself will take up his dwell

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dwell in those parts, or remove his Court into the Land of *Judea*. 2. This pitching of his Tent upon the Mountain—— cometh in as a consequent of his going forth against his Enemies, *verse* 44. And therefore it appeareth he had the victory over them; and therefore had the confidence to plant the Tabernacle of his Palace in the Holy Mountain at *Jerusalem*, as if all were his own. But I shall add no more, for the time is not yet come, and therefore we must be cautious.

Quest. 67. *And he shall come to his end, and none shall help him*: Or he hath no helper?

1. That is, the *German* Emperor, absolutely considered, shall come to his end as such: For the House of *Austria*, that famous Pillar of the Papal Kingdom, must come down, *Rev.* 16. 8, 9.
 2. Or the sense may be, That he must come to his end, as to all his Acquisitions in those *Southern* parts. For God's purpose was not to give him a perpetual Kingdom in these parts of the World, but to send him thither only, or principally, as an Instrument to cause the second *Wo* to pass away; and therefore having done that Work, and triumphed a season, he must be contented to be laid aside. 3. But how, or by whom he shall come to this end, we know not. It may be the *Turk* himself after a while may so far recover and prevail, as to drive out the Emperor from those parts again, as it was formerly in the issue of the Holy War: For it is certain that the great *Turk* must have his Kingdom in those parts of the World, until the pouring out of the Sixth Vial:
 And

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And as for the Emperors Work in those parts, it may suffice, if as an Instrument, he cause the second Wo to pass away : That is, if he cause the *Turk* to cease being a Plague upon the Papal Kingdom. 4. *And none shall help him* : For now the Emperor is far from home, and the Pope his Father, and the Princes of *Europe*, his Brethren, leave him to himself, to stand or fall ; for either they cannot, or will not help him. I do not know but the Princes of *Europe* may have some work at home in that day. That Earthquake mentioned *Rev. 11. 13.* and to be about the same time, may have some work in it for the Princes of *Europe*, at that very time when the Emperor is employed in his Wars abroad.

DANIEL Chap. xii.

Verses 1, 2, 3.

1. **T**Hese *Verses* begin with the time, when the Church being come out of the Wilderness, is found appearing with the Lamb upon Mount *Sion*, *Rev.* 14. 1. As appeareth thus: (1.) We heard of the time of the end, *Chap.* 11. 40. and have prov'd, that a time about the end of the 42 Months, is the time of the end there intended. (2.) We have heard of the going forth of the King of the *North*, the *German* Emperor, against the King of the *South*, the *Turk*, in order to the passing away of the second Wo, *Chap.* 11. 40 — 43. (3.) The standing up of *Michael* here mentioned, comes in after that going forth of the King of the *North* — yea, after the last thing named in that Chapter. (4.) As we have the Lamb standing upon Mount *Sion*, after the Church is come out of the Wilderness, and therefore after the whole of the 42 Months, *Rev.* 14. 1. So have we *Michael* standing up in the beginning of this Chapter. (5.) As he stands up there, as being about to put in for his own Kingdom, as we have proved upon that Chapter: So shall it be made to appear, that he stands up here for the same end and purpose.

2. These *Verses* carry us not only to the end of the whole Prophetical History before us, but also
to

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to the end of all time ; yea, to the end and issue of the day of final and eternal Judgment ; as appeareth in the 2d and 3d verses, and as he who runs may read, and as none deny ; tho very inconsistent with the Sentiments of those who plead so much for the continuance of the History of *Antiochus Epiphanes*.

3. These verses therefore, as to the length of time intended in them, are commensurate with the 14, 15, 16, 17, 18, 19, 20th Chapters of the *Revelation*. This followeth upon the two foregoing Propositions, by undeniable consequence : And the same may be further proved, by considering what we have in the Instructions and Informations added in the remaining part of the Chapter before us. For in them, (1.) we have mention made of a time, times, and half, *verse 7.* answering to the 42 Months of the Beast, *Rev. 13.* See this cleared and proved, *Quest. 8.* (2.) We have thirty years more added, *verse 11.* and that is the length of the 14th Chapter of the *Revelations* ; or the length of time between the Church's coming to Mount *Sion*, and the going forth of the Vials : See for this *verse 11. Quest. 13.* (3.) We have in the 12th verse, 45 years more added to all the former, which is the length of Chapters 15, 16, 17, 18, 19. or the length of time between the Contents of the 14th of the *Revelations*, and the beginning of the thousand years state, or Kingdom of Christ, and New *Jerusalem* : See for this *verse 12. Quest. 15.* (4.) We have the state of Blessedness mentioned, *verse 12.* answering to the Blessed State of the Thousand Years, *Rev. 20. verses 1 — 10. Chap. 21,* and part of the 22. And then (5.) we have, *verse 13.* an Intimation

of the day of Final and Eternal Judgment, answering to the large description given thereof, *verses 2d and 3d* of this Chapter of *Daniel* before us, and to *verses 11 — 15.* of *Revelations* the 20th Chapter.

4. And in truth in this 12th of *Daniel*, *verses 1 — 3.* we have, as it were, a Text; but in the forementioned Chapters of the *Revelations*, as it were, a large Commentary, or Exposition of that same Text. This is evident from what was already said, and appeareth further thus. (1.) By comparing the Contents of these *Verses* with the foresaid Chapters of the *Revelations*: For here we have the Lord Jesus standing up; which is a brief Intimation of his appearing to make way for, and to set up his own Kingdom; whereof we read at large in those Chapters of the *Revelations*. And here we have a time of trouble mentioned, answering to the Judgments of the Vials, if not to those of the Harvest and Vintage also: See *Quest 2.* Here also we have the Deliverance of *Daniel's* People, answering to the conversion and reduction of the *Jews* we have under the Sixth Vial, Chap. 16. and under the Seventh, Chap. 19. 1—8. for that Chapter belongeth to the Seventh Vial: See our Exposition of all those Chapters. And then we have the day of Judgment very plain in both places. (2.) The same thing appeareth by comparing that we have *verses 11, 12, 13.* with the forementioned Chapters of the *Revelations*, as I said above, and of which more as we proceed in the Exposition and Questions to be answered.

5. And

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5. And that we may take these things according to the Historical order in which they stand, the first thing we meet with in these *verses*, is the standing up of *Michael*, and the same set forth, (1.) By the adjunct time when : *And at that time shall* — (2.) By a description of him ; As First, By the adjunct greatness : *The great prince* : Secondly, By an Effect : *Which standeth up for the children of thy people*.

Quest. 1. *And at that time shall Michael stand up, the great Prince, which standeth for — ?*

1. *At that time* : Pointing at the time of the things before mentioned, in the end of the 11th Chapter. And therefore after the wilderness-state of the Woman ; after the dispensation of the Witnesses, after the passing away of the second Wo ; and therefore the same with the standing we have in *Rev. 14. 1.*

2. *Michael the great Prince, which standeth for —* (1.) By *Michael* is understood Christ, as was shewed before, *Chap. 10. verse 13.* (2.) He is called, *The great Prince*, shewing that it is Christ himself ; and also giving a reason why he standeth up at this time ; even because he is the King of Kings, and Lord of Lords, and is to have a visible Kingdom in this world, after the removal of the *Roman Kingdom*. (3.) *Which standeth for the children of thy people* : The people of God in general he always standeth for : But here a special respect is had unto the *Jews*, properly *Daniel's* people, to be converted and delivered by this present standing up of his.

3. *Shall stand up:* (1.) Not a personal appearing of Jesus Christ is here intended; for no such thing is to be expected before the day of final and eternal Judgment, as we have fully proved elsewhere (2.) Nevertheless, his standing up at this time is extraordinary, and for extraordinary ends and purposes: For we know that our Lord standeth always up in the government of the World, and especially in ordering all things in a subserviency to his own interest: And therefore, seeing it is here said, *That he shall stand up:* and at such a time it must be, for extraordinary ends and purposes; (3.) Therefore he stands up to put in for his own Kingdom, as it is hereafter to be in the World, as we have shewed upon the *Revelation*, and upon the 2^d and 7th Chapters of *Daniel*. See the places from the beginning of the 14th Chapter, and so onward. Moreover, the time of this present standing up, sheweth the end for which he doth so stand.

6. The second thing we meet with, is a foretelling of a time of trouble: *And there shall be a time of trouble:* Set forth by the adjunct greatness thereof, declared in a Comparison of the Less; *Such as never was since there was a Nation, even to that same time.*

Quest. 2. *What is this time of trouble? and who the people to be peculiarly troubled?*

1. The Troubles that beset the *Jews* in the days of *Antiochus Epiphanes* cannot be here intended: For (1.) how can those Troubles be said to be such as never had been before? 2. How cometh the standing up of God to help them in the days

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days of *Antiochus*, to be in such a peculiar manner called, The standing up of *Michael* the great Prince? contrary to the way of the Old Testament, and the Prophecies to be accomplished under it; in all which, the stepping in of God to relieve his People is never so expressed, and therefore why at this time? (3.) If Trouble in the days of *Antiochus*, why is the Resurrection of the Dead, and Eternal Judgment brought in presently thereupon, contrary to all Instances of Scripture in a continued History?

2. Here cannot be intended any trouble befalling the *Jews* during the time of the New Testament, either past, or to come. (1.) The troubles that beset the *Jews* by the *Romans* after the Ascension of Christ cannot be intended, tho I find some harping upon that String, but from an egregious mistake of the substance of the whole Prophecy. For what have those Troubles to do here? For the Troubles in the Text beset the people troubled after the standing up of *Michael* for the ends and purposes above named. (2.) Nor can they be any Troubles befalling them hereafter; for we cannot rationally suppose, that about the time of their deliverance, they should have such a time of trouble as never had been since there was a Nation. Troubles, it may be, they may meet with in after times, and towards the end of their Captivity; but that they should have such Trouble about the time here intended, as never was known, is not to be imagined. (3.) Nor is there any Word in the Text before us pointing at the *Jews*, as concerned, much less as peculiarly concerned, in these Troubles.

3. The

3. The slaughter of the Witnesses, together with the Sorrows attending that Dispensation, cannot, in my judgment, be the time of trouble here intended. For, (1.) I am perswaded, upon the grounds before laid down, that the standing up here intended in this first *verse*, cometh after the passing away of the second Wo, and then the Slaughter of the Witnesses cannot be intended in the Text: For what Troubles we have in the Text before us, come after the standing up of *Michael*, and therefore after the whole dispensation of the Witnesses is over and past. (2.) Tho the Slaughter of the Witnesses will be a thing extraordinary, and such as never had been in the world before; yet wherein, or how far, it may be, or not be a time of Trouble, such as never had been before, is that which may beget a Question not easy to determine. I think it will rather be a time of dismal Darkness, than of Trouble and Distress, as may be proved from the Prophecy thereof.

4. Therefore the Troubles here intended must be found somewhere in the 14th or 16th Chapter of the *Revelations*, or in both: as for the 15th Chapter, its but an entrance unto the Matter of the 16th; and the 17, 18, 19. Chapters belong unto the last Vial of the 16th Chapter. Now I say the Trouble intended must be found in these Chapters. For, (1.) as the Troubles here mentioned cometh after the standing up of *Michael*, so all the Troubles in the 14th and 16th Chapters of the *Revelations*, come after the standing of the Lamb upon Mount *Sion*, which answereth to that standing up of *Michael*. (2.) As the Prophecy of those Chapters carry us on until we come to the

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the Conversion of the *Jews*, Chap. 19. 1—8. so here we have mention made of the deliverance of *Daniel's* People, as a thing brought to pass at, or under the end of Troubles we speak of. And therefore in those *Chapters* are we to seek these Troubles, and no where else.

5. Let us then mark all the Troubles we find in those *Chapters*, and apply them to the purpose in hand, and so judge. (1.) In the 14th Chapter we have two sore Judgments, one under the notion of an Harvest, another of a Vintage; these will make sore Trouble wherever they fall: And therefore they may be admitted among the Troubles intended in the Text before us. (2.) In the same 14th Chapter we have intimation given of a Persecution to befall the Godly after that Famous going abroad of the Gospel into all the World, mentioned *ver.* 6, 7. of that same *Chap.* see *ver.* 12, 13. Now as for that Persecution, I say, if any will have it brought in among the Troubles intended in this Prophecy, they may have their liberty; but if any will have it to be the Trouble principally intended, I flatly deny it: Because against Scripture, (telling of other great Troubles at the same time) against Reason: For it's against all reason to imagine that the Angel should tell us of some Trouble befalling the Saints within the compass of the time intended, and yet pass over all the other great and fearful Troubles that are to be all over a great part of the World in those days. Moreover, who dare affirm that that Persecution shall be such, for greatness, as never had been before? (3.) Then we have in those Chapters the Plagues of the Vials, which will prove to be great and sore Troubles wherever they fall.

6. But

6. But now if the Question be, Who are the people to be troubled? The Answer is easy: For the several Troubles mentioned declare their own proper Subjects, or Objects. For, (1.) The Trouble by Persecution falleth upon the people of God; and that no doubt in the first place, as it always hath been, 1 *Pet.* 4. 17 — And I believe there will be some short time of smart Persecution after the standing up of *Michael* here intended; and so after the appearing of the Lamb upon Mount *Sion*, and before the pouring out of the Vials, if not in some parts of the World, while some of them are in pouring out: See *Revelations* 7. 14. *Chap.* 14 12, 13. (2.) The Troubles of the Harvest and Vintage do evidently fall upon the ungodly of the Earth; see our Exposition of that 14th Chapter. (3.) The Plagues of the Vials do fall most of them upon the *Antichristian* Kingdom, but some of them upon the *Turkish*: See upon *Rev.* 16.

7. The Third thing we have here, is the deliverance of *Daniel's* People, set forth, (1.) By the time when: *At that time thy people shall be delivered.* (2.) By a limitation: *Every one who shall be found written in the Book.*

Quest. 3. *At that time thy people* — Who are the People, and what the Deliverance intended?

1. At the time here intended, all the people of God shall be delivered from their outward Captivity and Bondage they have so long endured under *Antichristian*, and other Enemies.

2. But

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2. But here a special respect is had unto the *Jews*. For, (1.) Why otherwise are they so often called by the Name of *Daniel's* people, in a peculiar way? A Phrase not usual when the people of God in general are intended. See *Dan.* 7. 18, 22, 25, 26. And the *Revelation* throughout, where the people of God are never called *John's* people. (2.) The limitation added in the end of the *verse*, forbids the application to the people of God in general; for otherwise what shall we make of that limitation? But applying the words to the *Jews*, we know what to make thereof. (3.) See what was said *Chap.* 11. 14. and ponder the same.

2. They shall be delivered from inward and Spiritual Bondage of Sin, and from the outward Bondage, Scattering and Banishment they have been under for so many Ages and Generations, *Rom.* 11. 25, 26. But of these things I have spoke at large in a particular Tract by themselves.

3. Every one written in the Book: The Elect *Jews*, or all who are written in God's Predestination, to be reserved and brought to the time of deliverance here intended. Dr. Willet saith, *That the Elect Jews are intended*: And therefore, I wonder how he, or any else, could go about to apply the words to the Deliverance the *Jews* had in the days of *Antiochus*: For were none delivered then but Elect *Jews*? (4.) *At that time*: The time above mentioned, especially the time of the Seventh Vial.

8. The Fourth thing we have here, is the Resurrection of the Dead: *And many of them that sleep in the dust shall awake*: And this amplified, (1.) By a distribution of them, according to the difference

ferent ends for which they are raised; *Some to everlasting life; and some to everlasting shame and contempt.* (2.) By shewing the special Glory bestowed on such as teach and instruct others, and are Instruments of their Conversion to God, whose Glory is set forth by a double Comparifon, *verse 3.*

Quest. 4. On *Verse 2. And many of them that sleep in the dust shall awake, some——?*

1. The General Resurrection of the Dead at the Great Day of Final and Eternal Judgment is here intended; nor can it be otherwise applied, as appeareth by the place the words do here sustain; and by the Particulars, and particular Expressions in both the Second, and the Third *Verses.* 2. It is said, *Many who sleep*: All found in the Dust of the Earth, or any way in the state of Death, are intended, tho it be said many. For (1.) No place of Scripture appeareth to give any ground for two Resurrections, both of the Just, and Unjust: I say, both of the Just, and Unjust. (2.) The Word *Many* is used in some other places, when all are intended, *Rom. 5. 19.* (3.) Why may not the Words be thus read? The *many*, or Multitudes, *which are sleeping in the dust*—: or the Multitudes of those who are asleep— 3. *Shall awake*: Shall arise as if they awaked out of a Sleep; for in the Language of Scripture, the dying, and lying dead, both of the Godly, and Ungodly, is called *a falling asleep, a sleeping.* 4. *Some to Everlasting life——*: All is plain here.

Quest.

Quest. 5. On Verse 3. *And they that be wise, who make, or cause to be wise, shall shine — ?*

1. *They that cause to be wise*: Some following the Signification of the Word thus narrowly, will have Teachers only intended: But I rather think that Saints in general are held forth by these Words, *They that be wise*: For, (1.) The same Word is found in Scripture to signifie such a being wise, as is spiritual, and saving, and therefore common to all Saints. (2.) Because of the different Expressions used, both to describe the Persons, and also the Glory that is for them. And therefore a difference is to be found in the things; for it is rare, if at all, that such a repetition of the same thing is in all this, or any other Prophecy, as here must be supposed if the same sort of persons be intended, and the same degree of glory, in both parts of the Verse. (3.) We may not think that so many Expressions should be used to set forth the Glory of Preachers, and yet no distinct Expression to set forth the Glory of Saints in general. (4.) Supposing that Saints in general are intended in the former part of the Verse, and Preachers in special in the latter part, the sense will run smoothly, according to the Analogy of Faith, and the true Reason of things, thus: The Saints in general shall shine as the brightness of the Firmament, and all faithful Preachers as the Stars in the Firmament. 2. Therefore by the shining as the brightness of the Firmament, is held forth the glory of the Saints in general, wherein they are to be placed for ever.

3. They

3. They who justify many, as the Stars: That is, (1.) Faithful Preachers of the Gospel, whose Labours are blessed, and accepted of God. (2.) Said to justify many; because Instruments in the hand of God, in bringing many Souls unto Christ, and unto God by him, by whom alone they are justified: For as they are called Instruments in Regeneration, so may they be called in Justification, according to the sense given. (3.) As the Stars; because in the Heaven of Glory they shine as Stars among the other Saints. And thus the sense of the whole *verse* is smooth, even, and proper.

4. For ever, and ever: These Words as they hold forth the Eternity of Glory, so they are to be applied to both parts of, and to both Parties in the *Verse*. And thus we have passed through the substance of the Prophecy. Proceed we now to those Informations, or Instructions, Questions and Answers, which the Lord saw meet to add for the Explication of some Particulars, and the resolution of some Doubts that might arise upon the reading of the Prophecy.

Verse 4.

I. What remains, to the end of the *Chapter*, consists of some Informations, or Instructions given to *Daniel*, and so to the whole Church, about the Prophecy in general, but especially concerning that part thereof which beginneth with the History of the Antichristian state of the *Roman Empire*, and so downward to the end.

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2. In this fourth *verse* he is informed of two things concerning the Prophecy in general: As *First*, That it is to be shut up and sealed, even unto the time of the end. *Secondly*, That at the time of the end, knowledge shall be increased. The First of these is declared in a Command given to Daniel, *But thou, O Daniel, shut up the Words, and seal the Book, to the time of the end.* The Second is barely expressed; *And knowledge shall be increased*: Set forth by the Cause, or Means; *Many shall run to and fro.*

Quest. 6. On the 4th Verse. *But thou, O Daniel, shut up the Words, and seal the Book, even to — ?*

1. *But thou, O Daniel, shut up*: (1.) Keep it safe, add nothing to it, and take nothing from it; as *Rev. 22. 18, 19.* But (2.) the thing principally intended, is, that the main things in this Prophecy are to be kept secret, and in the dark; not from being read, but from being understood.

2. *Unto the time of the end*: Unto the time of the end these things were to be, as it were, *shut up and sealed.* Little or no insight was to be obtained in them, until the time of their full accomplishment drew near. And Common Experience proves the same thing; for tho great have been the Endeavours, Labours, and Studies of Learned Men, to find out the Sense of this Prophecy, yet, O how little thereof hath been understood until of late! and still much of it abideth in the dark, as to us.

3. *Many shall run to and fro, and knowledge shall be* — (1.) Here it is foretold, that at the end there should be an encreasing of Knowledge, as to truth in general, and as to these and such like Prophecies in special. (2.) We have the Means of the foresaid Knowledge ; as labour and travel to learn and propagate the Truth in general ; Meditation, Study, and searching to and fro, to find out the sense of this Prophecy in special ; and all such Prophecies. And this also is known by Experience.

Verses 5, 6, 7.

3. The design of what followeth to the end of the *Chapter*, is to inform *Daniel*, and therefore the Church, concerning the times, duration, and end of the things contained in the foresaid Prophecy. This is evident, for the whole of the remaining Discourse goeth upon so many Questions and Answers, and the like, about how long, and what is the end. Now the foresaid Informations are given upon occasion of some Questions put for that end ; and First by an Angel, and then by *Daniel* himself.

4. The First we have in these *Verses* before us ; in which we have, (1.) The adjunct Antecedent to the whole ; to wit, a Vision of other two Angels : Expressed, *First*, in general ; *Then I looked, and behold, there stood other two.* Secondly, More particularly, by a distribution, according to the subject places in which they stood ; *The one on this side* —. (2.) We have the Question. In which, *First*, The Efficient ; *And one said* — Secondly, The Object declared in a description of him,

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him, 1. From his Adjunct; *The man cloathed with linnen.* 2. From the subject place; *Which was upon the waters of the river.* Thirdly, The Matter of the Question; *How long to the end of these wonders?* (3.) We have the Answer to this Question declared in an Oath; In which, 1. The Efficient; *And I heard the man cloathed with linnen, which was —* 2. The Antecedent; *When he had lifted up his —* 3. The Object; *And swore by him that liveth for ever.* 4. The Matter of the Oath, in answer to the Question, consisting of two parts. First, *That it shall be for a time, times, and an half.* Secondly, *That when he shall have accomplished to scatter the power of the holy —*

Quest. 7. *On these Verses in general, for a brief Explication of them?*

1. *Then I Daniel looked, and behold —* (1.) Other two Angels besides those he had seen before. (2.) The River is the same mentioned Chap. 10. 4. But why one on one of the River sides, and another on the other side, I know not. (3.) Here we have a further confirmation of the whole Vision, by the appearance of other two Angels, as so many Witnesses to the truth and reality of it. 2. *And one said to the man cloathed —* (1.) One of the said Angels put the Question to Jesus Christ, as was shewed, Chap. 10. 4. (2.) The Wonders before mentioned. 3. *And I heard the man —* (1.) Jesus Christ the great Prophet of the Church. (2.) *When he lift up his right hand —* A Sign used to shew the solemnity of the Oath, and the reverence of the Divine Majesty, by whom he now sweareth. (3.) *And swore by him that liveth for*

ever. Here Christ to confirm the following Answer, sweareth by God blessed forever. (4.) *That it shall be for a time*— Here we have the first part of the Answer, shewing how long the Bishop of Rome shall continue, as the Seventh Head, and the Eighth King of the *Roman Empire* in the *West*. (5.) *And when he shall have accomplished to*— Here we have the second part of the Answer, giving a Sign whereby the end of the forementioned time may be known. Thus much in general.

Quest. 8. More particularly about *the time, times, and the half*, and how we are to consider them ?

I. We are to know, that the design of Christ in this part of the Answer, is to give the time of the continuance of the *Vile Person*, or Bishop of Rome, considered, as described Chap. II. 21—30. that is, as he acts in union and conjunction with the Ten Horns, and as he is represented, Rev. 13. 1—8. As appeareth thus, (1.) As a distinction is observed in giving the Answer about the times of the duration of these things; so a distinction is to be observed in the application of the several Numbers, unto their several and proper Objects, or Subjects: And therefore seeing no mention is made of taking away the daily Sacrifice, in giving the number of duration in ver. 7. and that it is expressly named in giving the number of duration in ver. 11. no regard must be had to that of the Daily Sacrifice, or to that part of the description, in applying the Number, as in the 7th verse; but to something else; that is, to the

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the Bishop of *Rome*, as abovesaid, or as in the former part of the Description. (2.) As there is no mention made of taking away the Daily Sacrifice in the first part of the Description of the *Vile Person*, as *Chap. 11. verses 21—30.* so the Number, as intended in this *7th verse*, where likewise no mention of taking away the Daily Sacrifice, is to be applied to the *Vile Person*, or Bishop of *Rome*, as intended in that first part of the Description or History. (3.) As it is in *Dan. 7. 25.* so it must be here; for there the *time, times and the half-time*, are applied to the Beast, as acting in conjunction with the Ten Horns, and as he in whom the *Roman Kingdom* in the *West* is continued; therefore so it must be here. 4. As it is, *Rev. 13. 1—8.* so it must be here; for there the 42 Months, the same with *the time, times, and the half-time*, are applied to the Bishop of *Rome*, as in union with the Ten Kingdoms of *Europe*.

2. These times are not to be taken in a literal, or proper sense, as so many bare Years or Days, and so as holding forth the time of the Persecution of *Antiochus*. (1.) They themselves who plead for him, know, that his Persecution continued about six years in all, and more also. (2.) Whereas they say, that the time here intended, respects only taking away the Daily Sacrifice: I answer: 1. I have shewed, that the Answer of Christ, as in this *verse*, hath no respect to the daily Sacrifice, or the taking away thereof; nor indeed doth he answer concerning the Daily Sacrifice before the *11th verse*: And if this one thing were well weighed by the Pleaders for *Antiochus*, they would presently hunt him out of this Chapter, if not out of the whole Prophecy. 2. They

ought also to consider, how that wicked Deed of *Antiochus*, unto which they apply this time, continued, by their own confession, but three Years and ten days; whereas we have here three years and an half: And who can rationally imagine that half a year is put for ten days? Nay, rather if by the odd half, ten days were intended, they would be left out, and not distinctly mentioned, being so insignificant.

Quest. 9. *What is understood by the Power, or hand of the holy people?*

I suppose that not the People of God in general are here intended, but rather in a special manner the Prophets, or Witnesses. For, (1.) Neither in the Visions of *Daniel*, nor in any other Scripture, do I find such an Expression, *Power of the Holy People*, used, when the Saints in general are described. 2. As the Persecutions of the People of God in general under the *Vile Person*, are not intended by the scattering here mentioned, so neither are the People of God in general intended by the Power of the Holy People; for the Persecutions of the Saints in general by the Beast, are brought to pass during the 42 Months; but now that space of time is over and past: And therefore all things done therein are separated and cut off above, by the first part of the Answer in these Words; *It shall be for a time, times, and an half-time*. But the scattering here intended is brought in afterwards, and as a thing to be done at, or after the end of the 42 Months. 3. As not the people of God in general, but the Prophets in special, are intended by the people to be slain at the

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the end of the 42 Months, *Rev. 11.* So it is here; for the proof of the former part, see on the place: And for the Connexion or Consequence it appeareth thus; as the people there slain come to be so at the end of the 42 Months; so the people here scattered come to be so at the end of *the time, times, and the half.* 4. It is not at all absurd, but very reasonable to say, that the Ministers, Pastors, and Teachers of the people, may be called their power, or hand, for so the *Hebrew*. For they may justly be so called for weighty reasons, not now to be named.

Quest. 10. *When he shall have accomplished to scatter the power of the holy people, all these things — ?*

1. I judge upon the forementioned grounds, that the slaughter of the Witnesses, together with what shall attend the same, is the scattering here intended. For, (1.) as in the 11th Chapter of the *Revelations*, the slaughter of the Witnesses cometh after the 42 Months, so here the scattering cometh after the *time, times and half-time*. (2.) As after the slaughter of the Witnesses, *Rev. 11.* all the great things of the latter days begin to be finished and go on apace, so it is here said, that after the scattering, all these things shall be finished. (3.) Slaying the Witnesses is in an eminent and peculiar way the scattering the power of the holy people; for what are they when their Pastors are slain, but as Sheep without a Shepherd. (4.) In slaying these Witnesses doth the *Vile Person* so accomplish his design of scattering the power of the people of God, as never before.

2. *When he shall have accomplished to scatter—*

(1.) By these Words it appeareth that he had been long and often about this dreadful design, but could never effect it before now; but now he prevaieth, obtaineth his purpose, and accomplisheth his design. (2.) An especial respect is here had unto the last War of the Beast against the Witnessees, in order to their death; wherein at last he overcomes and kills them, and so accomplisheth to scatter them. (3.) This accomplishing to scatter, may be applied to the beginning of the three days, and the half, *Rev. 11. 9, 10, 11.* that is, to the very time wherein he prevaieth so far as indeed to slay them: So, *When he shall accomplish to scatter*, is as much as to say, *when he shall prevail to slay*: For he who pursueth a Man to take away his life, hath accomplish'd his design when he hath taken it; for can the Beast have more?

3. *All these things shall be finished*: (1.) The (*all things*) are those many and great things to be brought to pass in the World after the end of the time, times, and the half, and so forward; wherefore we have mention made in the end of this Prophecy, and fully spoken unto in the *Revelations, Chapters 14, 15; 16, 17, 18, 19.* (2.) When scattering the power of the holy people is accomplished, all these things will begin to receive their accomplishment; then every thing in its own time, place and order, will begin to come to pass. (3.) So shall they go forward without any interruption, stop or stay, until all be finished.

Verses 8 — 13.

In these *Verses* we have a second Head of Information declared or expressed by the way of *Question* and *Answer*.

1. The *Question*, *verse* 8. In which, (1.) The Efficient, *Then said I*. (2.) The Cause or Occasion of the Query, illustrated by a diverse, *I heard, but understood not*. (3.) The Object; *O my Lord*. (4.) The Matter of the *Question*; *What shall be the end of these Wonders?*

2. We have the *Answer*, consisting of several Parts or things. (1.) He tells *Daniel* he must rest content without the full knowledge of what shall be the end; *And he said unto me, Go thy way Daniel: And this amplified by shewing the Cause; For the words are closed till the time of the end*. (2.) That a great difference, *Even at the time of the end*, will be found among the Professors of Christianity, with a respect to these things. *First, In point of Practice; Many shall be purify'd and made white, but the wicked shall do wickedly. Secondly, In point of Knowledge; And none of the wicked shall understand, but the wise shall understand*. (3.) He tells how long; *From the time of taking away the daily — a thousand two hundred and ninety days*. (4.) He telleth of a time of Blessedness to begin at the end of *a thousand three hundred and five and thirty days*: And this declared in an Exhortation to all Saints to hold out, and wait with patience until the end of the foresaid time; *Blessed is he who —* In the last place *Daniel* is dismissed in peace, and sent to his Grave with some comfortable Considerations. (1.) That he shall rest; *But go thy way Daniel,*

Daniel, till the end, for thou shalt rest. (2.) That he shall have his Lot with the Righteous in the end; And stand in thy lot in the end of days.

Quest. 11. And I heard, but understood not, then said I, O my Lord, what shall be the — Verse 8.

1. *And I heard*: That is, the Words uttered by the Lord in answer to the Question put by the Angel, *ver. 6.* 2. *But I understood not*: He understood not the Matter of the Answer of Christ to the Question of the Angel, *ver. 7.* 3. *Then said I, O my Lord.* Daniel taketh a good way to come to Knowledge in these things; he confesseth his Ignorance, goeth to Christ in an humble and reverent manner. 4. *What shall be the end of these wonders?* When shall be the end, say some. But I rather think the Sense is, *What shall be the end of these wonders?* or what are the Characters whereby the end of them may be known?

Quest. 12. On the 9th Verse. And he said, Go thy way Daniel, for the words are closed up, and sealed, till——?

1. *And he said, Go thy way*: A most gracious, and loving dismissal of Daniel, as one that must go to his Grave in peace, without the full knowledge of these things. 2. *For the words are closed up and sealed until the time of the end.* Here is the Reason or Cause of what was said before: Because these things must continue much in the dark until the time of the end; then they shall be

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be known, and come to light by degrees, as we heard, *ver.* 4.

Quest. 13. On Verse 11. *And from the time that the daily Sacrifice shall be taken away, and the abomination ———?*

1. We see in these Words, that this part of the Answer respects the removal of the Daily Sacrifice, and the placing of the Abomination that maketh desolate, and therefore the Number here used, is to be applied to the *vile person*, or his actings, as described *Chap. 11. verse 31 — 39*. That is, considered in union with that part of the *Roman Clergy*, called, The Representative Church of *Rome*; and therefore as described, *Rev. 13. verses 11 — 17*.

2. That Number before expressed by times, is here repeated, under the denomination of days, with the addition of thirty more at the end: For *time, times, and the half*, being resolved into days, as *Rev. 12. 6, 14*. amount only to 1260. But in the Text before us we have 1290. which is thirty more added to the former at the end.

3. And that the thirty are added to the end, and not to the beginning, appeareth thus. (1.) Any may perceive that in all these Repetitions the Lord goeth forward, until at last he centers in the time of Blessedness: For it is evident, at first sight, that the 45 more in the 12th verse are added to the end: And therefore so it must be with the 30 in the 11th verse. (2.) So it is in the *Rev. 13, 14, 15, 16, 17, 18, 19. Chapters*; for we have the 42 Months answering to the *time, times, and the half*, in the 13th Chapter. And all the 14th added

added after the former, and after the Church is come out of the Wilderness: And then the other *Chapters*, containing the Vials, added after all, to answer to 45 that followeth. (3.) The nature of the thing it self shews it : For we may easily suppose, that the Abomination—— will continue in the World a considerable space of time after the 42 Months of the Beast ; yea, the Beast himself must do so, tho not in a state of such absolute Regnancy, as during the 42 Months. And if these things be not so, what is the meaning of *Chapters* 14, 15, 16, 17, 18, 19. of the *Revelation*, for they all come after the 42 Months, and before the time of Blessedness ?

4. Therefore, by this Number 1290. we are given to understand, that the daily Sacrifice being once removed, and the Abomination placed in the room thereof, the former shall lye by, and the latter continue in the World 1290 Years. This is evident, the express and plain Words of the Text, and in the forementioned *Chapters* of the *Revelation*.

5. By this Number here repeated, with the foresaid addition of the 30 more, we are likewise made to understand, that between the end of the 42 Months, or of the *time, times, and the half*, of the Beast, or *vile person*, and the going out of the Angels, with the Vials of the Wrath of God, there will be just 30 Years ; as appeareth by considering the following *verse* : For as the 45 years after added, are the time of the Vials, so the 1290 go directly to the beginning of those 45. And so we may learn out of the *Revelation*, Chap. 14. tho no such Number be there expressed, for we have all of the 14th Chapter coming after the 13th,
which

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which gives the time of the ten-horned Beast ; yea, and all the time of the two-horned, excepting the thirty we have under consideration, and are in the 14th Chapter, and before the 15th, which bringeth in the Vials. See on those Chapters.

Quest. 14. On Verse 10. out of place by an over-sight. *Many shall be purify'd and made white, and ——— ?*

1. *Many shall be purified, and ———* Many shall be converted, purified and made clean from the Abominations of the vile Person ; and especially towards the end of his time, as is known by experience already, and may be yet more. (2.) These persevering in their Duty meet with trying Persecutions, as Chap. 11. 32, 33. 2. *But the wicked shall do wickedly :* They that follow the vile person shall persevere in their wickedness, notwithstanding all the light that shall break out in those days : And are not these things so ? 3. *None of the wicked shall understand :* They shall not attain to the saving knowledge of the Doctrine of the Gospel in general, nor of these Visions in special : For no doubt a respect is had unto the matter in hand, concerning which the Questions are put. 4. *But the wise shall understand :* The Saints in general, and Ministers in special, shall understand : Where still a respect is to be had unto the things in question before us.

Quest.

Quest. 15. On *verse 12.* *Blessed is he who cometh to the thousand three hundred and——?*

1. Here we have the forementioned Number repeated with the addition of 45 more ; for in this *verse* the whole Number 1335, addeth 45 to what we have in the 11th *verse*, and 75 to what we have in the 7th *verse*.

2. Here we have mention made of a time of Blessedness, which is to begin at the end of the 1335 days ; which is nothing else but that glorious state of Christianity, consisting in the Kingdom of Christ and New *Jerusalem* ; which is to be in the thousand years, *Rev. Chapters 20, 21, 22.*

3. Therefore here we are given to understand, that between the end of the *time, times, and the half-time* of the Beast, or *vile Person*, and the beginning of the time of Blessedness, there will be 75 years. That is, 30 years after the 42 Months of the 13th Chapter of the *Revelations* ; and 45 years after the 30 years of the 14th Chapter. The 30, according to the 14th Chapter, for the remote preparations unto the Kingdom of Christ ; the 45, according to the 15th and 16th Chapters, for the more near Preparations unto the same Kingdom. As for the 17, 18, 19 Chapters, they depend upon the last Vial in the 16th Chapter.

4. Now to sum up the whole matter, as to the Answers above-mentioned, so far as concerns the numbers and durations of the things intended. (1.) *Jesus Christ* himself telleth, That the *vile Person, the Beast*, shall continue *time, times, and half a time.* (2.) That the daily Sacrifice shall stand aside,

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aside, and the Abomination continue in the room thereof: Not only all the foresaid space of time, but also 30 years longer. (3.) That there shall be yet 45 years to the time of Blessedness. (4.) By comparing with *Rev.* 20. we are told, that from the end of the last mentioned 45 years, unto the vain (but self-ruinous attempt) of *Gog*, and *Magog*, there will be a thousand years. (5.) Therefore we understand, that from the standing up of the *vile Person*, as the Seventh Head, and Eighth King of the *Roman Empire*, unto the time of Blessedness, there will be 1335. And that from the standing up of the *vile Person*, to the vain Expedition of *Gog* and *Magog* there will be 2335 years: And thus we have the Chronology of these things, without all just exception.

5. And it is also worth our observation to mind how in these things this Vision of *Daniel*, and the correspondent Visions of *John* do mutually give light to one another, for the understanding of both. For, (1.) In the 14, 15, 16. there is no mention made of the duration of the things contained in them; but here in *Daniel* we have express and distinct mention made of the duration of these things. (2.) In *Daniel* there is no mention made of the duration of the time of Blessedness; but in the *Revelations*, Chap. 20. we have express mention thereof.

Quest. 16. Verse 13. *But go thou thy way Daniel, till the end, and thou shalt rest, and stand——?*

1. *But go thou thy way till the end:* (1.) Here Daniel is dismissed. (2.) Here is intimation of his Death in the Lord. (3.) Here it is also signified, that in the end he shall be raised. 2. *Thou shalt rest and stand in thy lot at the end of the days.* Here we have some Arguments of comfort, with which Daniel is dismissed. (1.) Taken from that blessed state of rest, into which he shall enter a death, and in which he shall continue until the Resurrection. (2.) Taken from consideration of the Blessed Lot he shall have among the Righteous at the Resurrection. (3.) *In the end of days:* It is said in the first part of the Verse, *Till the end:* And here it is said, *At the end of days:* Both to the same purpose; pointing at the last day, and the end of this World; The end of all time, the end of all days.

F I N I S.

The foregoing Exposition (such as it is) was for the substance thereof finished in the Year 1694.

